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## CAULDRON CONTINUES TO BOIL

THE Council of Bishops in the Methodist Church, Dec. 12, 1949, sent a Letter, signed by Methodist Bishop Dr. Ivan Lee Holt of St. Louis, its President, and Methodist Bishop Dr. G. Bromley Oxnam of New York, its Secretary, to Ministers of the Methodist Church. (1) It calls upon Methodist Ministers to write their Congressmen and, if possible, to call upon them, and also to get "their outstanding laymen in every walk of life" to write before "the more aggressive action of the Roman Catholic Church breaks down the wall that separates Church and State and wins a victory that will mean many basic changes in our national life." So the Letter falsely alleges. (2) It suggests that copies of the letters to Congressmen be sent to Methodist Bishop Oxnam so that he can "tabulate the response of our ministers and thus be in a position to make even stronger representation at Washington."

This lets the cat out of the bag. It is a conspiracy to turn Methodist heat upon the Congressmen in the Federal Legislature at Washington so as to make them do the will of Methodist Bishop Oxnam and his kind. Yet, in their drive against Catholics, whom they continually calumniate, Methodist Bishops Holt and Oxnam have the effrontery to declare: "We are determined that clericalism shall not take root in this land." The whole endeavor of the Letter is to plant, root, and make grow vigorously in this land Methodist Clericalism in order to high-pressure Congressmen in Washington.

For some reason or other it took from Dec. 12, 1949, until recently before the Rochester District of the Methodist Genesee Conference approved the reading of the letter in all the 78 Methodist churches of the district. This was done Sunday, Jan. 22, 1950, one day short of six weeks since the sending of the letter to Methodist Ministers. It is a pity that the Methodist Ministers did not keep the contents of the letter to themselves because the letter is calculated to poison the minds

of their trusting parishioners with calumnies against their Catholic neighbors. For the letter follows the same line of strategy as was taken in the Oregon School Fight by Reverend Dr. Orlo Price who was then the Executive Secretary of the Protestant Federation of Churches here in Rochester.

In its Bulletin of Nov. 25, 1922, the Reverend Dr. Price not only tried to explain hostility to parochial and private schools, in Oregon and elsewhere, by the pretence that "the American children are not receiving an American education in many parochial and private schools," but he also questioned even in regard to Rochester's parochial school children, whether they are "getting the training that free American citizens are entitled to."

In repudiating the animus of Dr. Price's article in the Bulletin, Protestant Episcopal Bishop Brent branded the Oregon School Law as unjust and contrary to the best American traditions, adding: "It would eventually wipe out all private and parochial schools, all our colleges and universities, excepting such as are state institutions."

What Bishop Brent, together with Catholics and Lutherans who had even more at stake than he in their respective schools, feared, was legally averted by the decision of the United States Supreme Court, June 1, 1925, (1) that "the fundamental theory of liberty upon which all governments in this Union repose, excludes any general power of the state to standardize its children by forcing them to accept instruction from public school teachers only," and (2) that "the child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional duties." Thus failed the effort in the Oregon School Fight to eliminate private and parochial schools from the American System of Education by falsely branding them as Un-American in order to obtain a monopoly of education for the Public Schools. That has been



declared unconstitutional by the Supreme Court of the United States.

Now again at this late date, in another School Fight—this time it is a question of Federal Aid for Education and Child Welfare—efforts are again made falsely to incriminate the parochial school as Un-American, despite the United States Supreme Court's decision in favor of the American private and parochial schools. Proof of this is given by the Methodist Bishops' Church Council's Letter read in the Rochester District Methodist churches. The Letter falsely diagnoses as dangerous "Roman Catholic attitudes toward our basic liberties" by pretending that "the catechism used in some parochial schools condemns and rejects the basic civil liberties of free speech, free press, free assembly and freedom of conscience."

These were the fundamental things that were denied to Catholics more than to anybody else in the Intolerant American Protestant Colonial Age. That came to an end with the American Revolution to the success of which Catholic aid contributed more than any other single factor. Anti-Catholic bigotry-mongering blinds some people to this illuminating historic truth to which both Washington and Jefferson gave written testimony. It was of tremendous practical import in the formative days of our country.

For this Catholic aid converted an anti-Catholic Continental Congress into a pro-Catholic Congress that therefore attended (1) the Requiem High Mass in St. Mary's Church, Philadelphia, May 8, 1780, for Don Juan de Miralles, Spanish Agent, who died in Washington's Camp at Morristown, N. J., and (2) the Divine Service and Thanksgiving in the same church, November 4, 1781, for the capture of Lord Cornwallis. The French Army and Navy made that possible.

This happy conclusion of the Revolutionary War meant a New Age of Freedom, Civil and Religious, after the Intolerant Protestant Colonial Age. The changed condition of things made Father John Carroll, cousin of the Catholic signer of the Declaration of Independence and a little later the first Catholic Bishop of this new country, joyfully report to a friend in Rome: "In these United States our religious system has undergone a revolution, if possible, more extraordinary than our political one."

Before the Revolution, Catholic Marylanders could recall to memory the glorious time when the Colony was a land of sanctuary, under Catholic

rule, not only for Catholics but also for Protestants persecuted for conscience's sake. However, they had no reason to hope for freedom from civil and religious disabilities placed on them when their Colony fell under Protestant rule.

There was no Methodist American Colony that gave religious or civil liberty. Yet Methodist Bishops Holt and Oxnam have the impudence to misrepresent the Catholic position on the fundamental rights in the first article on the American Bill of Rights to freedom of religion, speech, the press, and assembly. These could not have been gained for the country without the successful termination of the Revolutionary War that Catholic aid was the most important factor in achieving.

What the official Catholic Catechism for the United States teaches, proves to all open minds how wrong the Methodist Bishops' Council's Letter is in incriminating falsely the teachings of the Catholic parochial schools. The last edition of this Baltimore Catechism is No. 3, which reprints the revised No. 2 Baltimore Catechism with supplementary statements and quotations from Holy Scripture and has the Imprimatur of Bishop Boland of Paterson, October 31, 1949, the Feast of Christ the King.

In the exposition of the Fourth Commandment of God, the teaching of the Catechism demands respect and obedience not only for parents, but also for all lawful superiors in State and Church. It does not, however, teach the un-American Holt-Oxnam separation of Church and State which really favors an atheistic minority in the land. It teaches the separation of Church and State taught by Christ when He escaped the trap set for Him by the Scribes and Pharisees to incriminate Him as an enemy to the Roman Empire. On this occasion He said to them: "Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's."

Guided by this basic rule for regulating the relations of Church and State, the Catechism teaches the rights and duties of the Citizens, while it does not hesitate to condemn infringement of fundamental divine and human rights, as the State has no right to demand obedience and subjection when it usurps what belongs to God or violates the inalienable rights with which Nature and its Creator endowed mankind.

While the Catechism boldly claims for Citizens "a right to defend themselves against tyranny



when there is no other way to secure the exercise of their fundamental rights," the State itself claims the right to repress abuses in the exercise of such fundamental rights as freedom of religion, speech, the press, assembly, and petition.

When Methodist Bishops like Holt and Oxnam falsely incriminate Catholics and their schools, when the Public Press disseminates these false charges without permitting a refutation in its columns, we are given striking examples of abuses in the freedom of both speech and the press, against which there ought to be legal redress as in the case of libel.

While these abusers of free speech and of the free press usually are contumacious in their refusal to admit their guilt and in their continuance of their evil work, a letter dated New York, Jan. 4, 1950, has been printed on the editorial page of the *New York Times*. It bears the signature of sixteen men, described as "prominent in the field of education and public service", besides the signature of G. Bromley Oxnam. Although this letter deals with Federal Aid to Schools and lists what its signatories conceive as five basic provisions for effective legislation, the letter is noteworthy for two things despite its discrimination against denominational schools.

(1) This letter is totally devoid of the anti-Catholic bigotry-mongering so characteristic of Bishop Oxnam's previous letters and speeches, including the Methodist Bishops' Council's Letter to Methodist Ministers. This fact naturally makes one question whether Bishop Oxnam has seen the light and has sincerely changed his line of strategy, so abusive of Catholics and their Parochial schools, or whether like Mephistopheles in Faust he is the same devil still, though disguised like a gentleman scholar. If the Methodist Bishops' Council's Letter, signed by Bishop Oxnam as well as by Bishop Holt Dec. 12, 1949, was read with his consent in the 78 churches of the Rochester Methodist District on Sunday, Jan. 22, 1950, Bishop Oxnam stands convicted of being double-faced, a ravening wolf disguised in sheep's clothing, harrying the flock of Christ.

(2) This letter of Jan. 4, 1950 is wise enough to demand two separate Bills from Congress after the storm of indignation raised by the Barden Bill, framed not only to monopolize Federal Aid for Public School education, but also Child Welfare Aid for Public School children. The letter therefore asks for a separate bill for Child Welfare in

general, and another separate bill for Education in aid of Public Schools only.

While the United States Supreme Court rejected as un-constitutional a law passed to monopolize American Education for Public Schools to the elimination of private and parochial schools, this new bill is conceived by the signatories of this letter to monopolize Federal Aid for Public Schools to the exclusion of Denominational Schools.

On the face of it, this looks like an illogical legal anomaly, discriminating as it does against the children in denominational schools whose parents pay the taxes for aid to education as well as the parents of the public school children.

These parents of American children in Denominational Schools have every reason in the world to parallel the Liberty Cry of the American Revolution that "Taxation Without Representation Is Tyranny," as Cardinal Spellman did in his opposition to the Barden Bill with its discrimination against Catholic children even when it was only a question of incidental services to Child Welfare such as bus transportation, school lunches, free text-books, and immunization from disease. His cry was, "No Taxation Without Participation."

While this letter to the *New York Times* demands adequate safeguards in a new Federal Aid Bill for schools against discriminatory treatment of Negro and other minority groups, it maintains uncompromising opposition to any participation of Denominational Schools in the educational benefits of a Federal Aid Bill, "whether or not state Constitutions or laws permit use of state funds for sectarian educational institutions." Finally, in its concluding words, this letter gives the idea that the integrity of the American non-sectarian public school system is at stake if any federal aid be given to denominational schools. Before this the Methodist Bishops' Council's Letter risked a dire prophecy that it would "so weaken public education as to eventually destroy it."

This is sheer nonsense and against the facts of the case as proved in countries where public support is given to denominational as well as to public schools. There is proof of this both in Canada and Great Britain where there is greater freedom of education than in the United States, precisely because the public schools have no monopoly of State support.

The integrity of the secularized American Public School System is threatened more by an internal



defect: the exclusion of religious instruction from its curriculum. This has been the main incentive for the creation of Parochial Schools particularly amongst Catholics and Lutherans. It has also been a main factor in the organization of Protestant community schools of a non-parochial type, being under the control of parents of many denominations, united together either in the National Union or in the National Association of Christian Schools.

A survey of Protestant educational institutions in the United States by the *New York Times* observed that the development of these schools was accelerated "by recent controversies on the questions of teaching religion in public schools, or providing public funds in aid of private and parochial schools." The National Association of Christian Schools, with headquarters in Chicago, had 86 schools before the end of 1947 and has 20 Christian school societies affiliated with it since it decided "to start a Christian school organization designed to serve all schools that subscribe to the general evangelical doctrinal statement."

The earlier National Union of Christian Schools, with headquarters in Grand Rapids, has 133 schools in 22 states and 3 provinces of Canada, 13 of which are high schools. Its public relations secretary, the Reverend Edward Meereema, reported 50 Christian school societies at work to establish more of these schools for the following reason: "We believe God has committed the responsibility of the training of the child to parents and they should exercise this responsibility for the entire training of their children. Hence, our schools are operated by societies of Christian parents. Such a society elects a board of directors and the board of directors operates the school through a principal and teachers." As to the support of these schools, the *New York Times* survey found rare the reported instances where church offerings take care of a school's entire budget. These must therefore be supplemented by fund-raising campaigns and special gifts.

While the Methodist Bishops' Council's Letter points out that the Methodist Church has 123 colleges and universities of its own, it boasts pharisaically: "We are not seeking public support." The boast does not seem truthful to Monsignor Matthew Smith, as he reviews the Methodist record in the *Denver Register* as he knows it. He therefore observes:

"Dr. Oxnam knows that Methodist colleges and

universities have grown greatly in recent years because they have profited in enrollment through the GI Bill of Rights. Even Methodist divinity students are receiving GI tax aid. Furthermore, Methodist schools are tax free just as are other denominational schools in all states but one, and Bishop Oxnam has given many Methodist addresses in auditoriums that were built and operated on tax funds.

"Methodist Ministers served on salary as chaplains in the late war and are so serving today in the armed forces, and they get special pay for the support of their ministerial wives.

"If the Bishop is interested, we can give him some information about income property held by a Methodist institution that is tax free, although rent producing. We can also give him interesting facts about a recent attempt to cut in a Methodist university on city tax aid.

"We have never heard of a Methodist charity that refused help from Community Chest funds, which are not public in the sense of political bodies but which do a work that would have to be taken over in large part by political funds were the Chests unsuccessful; in fact, we know of one case where a Methodist birth-control clinic tried valiantly to cut itself in on Community Chest funds. It is common for Methodist universities to put on financial campaigns and to seek money from everybody on a plea of civic benefit."

Monsignor Matthew Smith therefore concludes: "It is more than unwise to claim that Methodists do not seek public support." At the same time he gives a plain warning to Methodists: "We do not intend to remain silent when Methodist Bishops act to keep civic rights from Catholic children in an obvious desire to hurt the Catholic school system."

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God has so made us that we need one another for our spiritual as well as for our material and social welfare. Justice, sincerity, honesty, truthfulness, and fraternal charity all pre-suppose contact of man with man—a contact which even the hermit's cell cannot entirely exclude.

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# THE NEGRO PRESS AND COMMUNISM

(Conclusion)

ONE must deplore the disposition of some Protestants to get angry about the inroads of the Catholic Church. They take the attitude that they have got to do something to stop the Catholics. Their spirit is that of the "Stop Russia!" crowd. Catholics are making headway because they are organized, are excellent propagandists and are offering something that is good for the soul.

The best way for Protestants is to hold or improve discipline and program, to cooperate and eliminate some of the wrong and sinful actions as Catholics are doing. The Protestants will lose if they listen to certain jingoists who would provoke a civil war among Christians.

Now listen to Miss McKenzie speaking on the 1948 Presidential election in her *Courier* column "Pursuit of Democracy."

A great national responsibility devolves upon the American Negro voter between now and November, 1948. Out of the political confusion, which mounts daily, he must find a course of action that makes sense to him locally as a person with immediate and special problems and yet which will discharge his larger obligations of national and world citizenship. The Negro voter is a key voter in the 1948 Presidential election in a way that he has never been before.

The reading of the daily press is an alarming experience. Far from being provided with guidance in political decisions, people discover that they cannot, on the basis of ordinary information sources, isolate or define issues, or understand the positions assumed by the political leadership.

Where lies the choice between a Taft who advocates that the American people eat less and a Truman who echoes him in identical words? How does this advice fit in with the growing isolationism of the Taft Republicans and the President's support of the Marshall plan of aid to Europe? Indeed between the irresolution of the Administration Democrats and the evergrowing reaction of the Republicans, choice becomes a fiction and logic is defied.

This is the dilemma of the average citizen. He is unable to determine how much we should help Europe's recovery and on what basis. He cannot say with any authority whether we should

be tough with Russia and soft with Germany, or vice versa, or tough with both.

He is perplexed by the critical attitude toward England and her loan needs, an apparent reversal of position. What the citizen lacks, of course, in dealing intellectually with the problem of European relief is a political framework. The press reports only the facts or a selection of the facts seen from the point of view of its particular set of convictions.

The average citizen cannot interpret for himself these complex cross-currents because of his effort to understand what goes on in Europe in terms of his own economic experience. Capitalism has died in Europe and it is doubtful that American dollars can revive it.

England is a part of the European economy, and to survive, must identify herself with the economic health of the continent, not with America. Yet, being accustomed to power, she seeks to relate herself to the wealth and power of the United States.

The Republicans, meanwhile, must punish her for her flyer with socialism, and return her to capitalism as the prerequisite of aid. For the same reason they will balk at extensive loans to "Communist" France and Italy and will agree only to collaboration with such decadent governments as they have found in Greece.

The fiction, therefore, of a bi-partisan foreign policy is out moded and dangerous. The frank remarks of Mr. Taft during his West Coast speaking tour should remove any doubt in American minds of his approach to international questions or of his intentions regarding the groups for whom he thinks the American economy should be run.

Recent surveys show in what respects and how conclusively the northern Negro vote will determine the 1948 elections.

Negro voters, therefore, are in the position of being potentially able to decide whether the Republicans and reaction will win in 1948. Nor does a simple alternative of electing a Democrat remain to them. The Democrats need overhauling before any commitments can be made to them. The party has but a few elements working for its resuscitation as a people's party. Henry Wal-



lace is one of those elements and his meetings have been attended by thousands. Nevertheless, Wallace alone, even had he not been vilified, could not accomplish this task.

The *Chicago Defender*, long time foe of lynching and champion of Negro rights, pursues a policy of independence that suggests a maturity not yet reached by the *Courier*. This independence may have resulted from business conservatism and editorial radicalism—if consistency of a liberal policy can be termed radical. The *Defender*, since it was established by the late Robert S. Abbott, has concentrated on the American scene, devoting a minimum of effort to world coverage. But even though its world coverage is not as complete as the *Courier's*, the *Defender* is just as authentic and effective as the former. The general opinion of leading Negro journalists is that the *Courier* has over-extended itself in its effort at world coverage with the result that periodic tightening of the purse strings has kept it second to the *Defender* in political independence.

The *Defender* supported Franklin D. Roosevelt in every campaign, while the *Courier* jumped the political traces twice during the Roosevelt era. Besides a reportorial staff unsurpassed by any of the Negro publications, the *Defender* boasts an impressive battery of nationally known columnists which includes Lucius Harper, Langston Hughes, Dr. W. E. B. Dubois, dean of Negro columnists, Willard Townsend, Walter White, George Padmore and Earl Conrad, left-of-center white journalistic advocate of racial equality, Alfred Smith of the Washington staff, and an anonymous writer known as Charley Cheerokie who, in his column "The National Grapevine" pokes fun and ridicule at Negro leaders and the government with equal facility.

The *Defender* owns a majority of stock in two other publications, the *Michigan Chronicle* and the *Louisville (Ky.) Defender*. Both weeklies are printed in the *Defender's* Chicago plant. Louis E. Martin, wonder boy of Negro journalism who started with the *Michigan Chronicle* is now also editor of the national edition of the *Defender*. Martin has placed the *Michigan Chronicle* in the top ranks of Negro publications although it is not as old as its closest competitor, the *Detroit Tribune*.

Vieing with the *Courier* and *Defender* for circulation and national influence is the *Afro-American*, with editions for Baltimore, Washington, Philadelphia and the Eastern Seaboard. Like the

*Courier*, the *Afro-American's* timing is uncanny; like the *Journal and Guide*, its accuracy is a compliment to Negro journalism, and like the *Defender*, its consistency of policy is respected by its more than a quarter of a million readers.

The *Afro-American's* heavyweight columnist is Ralph Matthews, editor of the Washington edition whose satirical treatment of everything from the length of women's skirts to international politics is done with equal facility. The columnist staff also includes Charles H. Houston, Kerry Keelon and J. Saunders Redding. The *Afro-American* gives its readers twenty-four carefully edited pages of news of a balanced diet besides twelve magazine pages, something no other Negro publication has.

The following is a typical Afro-American editorial:

### *Merely A Beginning*

In going through with its scheduled game with the Harvard University football team, of which Chester Pierce, a colored student, is a member, the University of Virginia is said to have broken its tradition.

That tradition is: no colored man has ever appeared before on the athletic field of the Charlottesville school.

According to Associated Press reports, Virginia's athletic coach asked the football team whether it would play against the Harvard team and a colored player, and the team voted its approval.

Commenting on this action, the *Baltimore Sun* says:

"By acting as it did, the Virginia team has avoided an incident that unquestionably would have been exploited by the agitators whose policy it is to emphasize racial antagonism.

"The latter must now look elsewhere for an issue."

The only people we know who emphasize racial antagonism and keep it alive are persons like those who control the *Sun* papers and the University of Virginia. The administrators of the University of Virginia have maintained the tradition of excluding colored people from the campus for more than one hundred years, and if that is not keeping a racial antagonism alive what else is?

If they had refused to play Harvard last year because of Mr. Pierce's presence, they would have been continuing to agitate racial antagonism. But,



the fact is, that Howard Odum, in a new book recently published, entitled "The Way of the South," reports:

"The average Southerner regards colored people as not being human in the same way as whites and as not coming within the framework of human brotherhood."

Viewed from this angle are the agitators, those who contend that colored people are not human, and set up traditions which exclude them, or those who insist that all persons are human and citizens regardless of the color of their skins.

Sometimes, however, we think entirely too much attention is paid to backward States like Virginia and heretofore backward schools like the University of Virginia. After all, the States in which there are segregated schools number only sixteen out of the entire forty-eight. In all the other thirty-two States, colored and white people attend the same schools and play on the same football teams. The action of the University of Virginia and its football team creates no ripple on our pond.

We are glad to welcome the others into the ranks of civilized universities. But, we want to tell them frankly they have only made a beginning. We cannot be proud of them until they open the doors of the university to all students, colored and white.

If the authorities at the University of Virginia would put the question to a vote of the students they would probably find the young people are years ahead of them.

There are approximately one hundred Negro publications in the United States, but most—including the *Atlanta World*, Negro daily—are of local and State importance and influence. What must not be overlooked however, is that it is the scores of smaller publications that are in the vanguard of the fight for democracy and against Communism and other foreign ideologies. The national publications usually reflect the results of efforts of local organs which find that agitating against discrimination and segregation is less taxing to inadequate staffs than all-around reporting. National publications are more widely read than the local weeklies, but their influence is no greater.

New York *Amsterdam News* (two editions a week) leans too far towards sensationalism for national effectiveness. Its tabloid columns will carry two columns of crime for every single column of constructive news, and it often appears to have been put together at the last moment without

benefit of advance planning. The *People's Voice*, loud mouth piece of New York's Negro Councilman Adam Clayton Powell Jr., is far the most leftist of Negro publications. Another Negro weekly with Communist leanings is the *California Eagle*, published at Los Angeles. The *Cleveland Call and Post* is the most consistent in political policy; it is Republican to the core and supports the Republican party no matter who is carrying the local, state or national banner. Sandwiched in between these extremes of radicalism and conservatism are scores of small publications whose policy ranges from complete subservience to local business and political leaders to courageous disregard for economic pincers that may be applied to stifle their effectiveness. It is interesting to note that an independent newspaper usually survives any attempt to squeeze it out by cutting off its sources of revenue.

In times of national crises affecting the Negro in particular or the nation in general, the Negro press can become surprisingly effective because it is at such times that the Negro press unites in a singleness of purpose. This was demonstrated during the fight for jobs for Negroes in defense industries as well as for fair treatment for all in the armed service. It was more recently demonstrated in the fight for integration of Negro pupils in the Catholic schools of St. Louis and the censorship by the Memphis, Tennessee, censor of a movie showing white children and negro children playing together.

The following editorials, from the *Chicago Defender* and the *Michigan Chronicle* respectively follow the pattern of laudatory comment by a majority of Negro editors on the movie-maker's announcement that it would institute suit to determine the legality of the Memphis censor's action.

Said the *Defender* in its lead editorial titled "Censorship in Memphis."

The cock-eyed racial views of the white citizenry of Memphis, Tennessee, constitute a public trust, and the city maintains a rigid censorship of movies to protect the whites from any newfangled, un-American notions such as brotherhood and equality. A Hal Roach film, "Curley," showing negro and white children playing together without friction has been banned by the censor on the grounds that it is a threat to the Memphis way of life. No little children are going to lead these citizens to democracy if the censor can help it.

The announcement last week that Eric Johnston,



president of the Motion Picture Association, and other Hollywood bigwigs are going to court to fight the Memphis censorship is certainly welcome news. We have had occasion to criticize the Hollywood leadership many times in these columns and we may again. This time, however, the film leaders must be commended for directly challenging the most vicious kind of censorship ever created in our country. Here is a censor who deliberately defies and repudiates the cardinal principles which undergird our constitutional democracy. The Memphis censor is against freedom of expression, interracial harmony, and even the fictional representation of racial equality.

The asinine attitude of the Memphis censor is an open insult to whatever intelligence there may exist among the white citizenry of this Southern metropolis. However much it may wish to do so, the city of Memphis cannot secede from this atomic age and recreate the pattern of life which began to crumble with the fall of the Confederacy. The movie censor represents the bankrupt white-supremacy leadership which has too long delayed progress for both races in the South.

Eric Johnston and his associates will do Memphis a great favor if they succeed in outlawing this stupid censorship of wholesome movies which give expressions to the high idealism of our great country. We suspect that many white Southerners themselves are growing weary of putting props under the ugly house which has been built by blind loyalty to prejudices they inherited from their mis-guided ancestors.

The *Michigan Chronicle* stated in its editorial "Eric Johnston":

It was announced last week that Eric Johnston, president of the Motion Picture Association, and his associates are bringing suit against the movie censor in Memphis, Tennessee, who banned the film "Curley" on the ground it shows negro and white children playing together on a basis of equality.

The action of Mr. Johnston is one of the most encouraging developments in recent months. The South's attitude toward Negroes has long forced the hand of Hollywood producers and led them to use Negroes in stereotype roles only. If the Memphis censor is defeated the time may come when Hollywood will stop listening to Southern advisers.

Contrary to an earlier belief popular among Negroes, the majority of Negro editors no longer look to the public records and other such reports

on crime for headline news material. A close appraisal of the majority of Negro weeklies will reveal that less than 13 per cent of column inch space is devoted to crime. The remaining 87 per cent is divided almost equally between news relating to civic advancement, political activity, labor participation, women's activities, sports and world affairs. It is interesting to note that Negro publications are carefully but surely reducing the amount of space devoted to coverage of religious activity, a departure from early Negro journalism when almost 90 per cent of space told of some phase of religious activity. The most profitable news sources for these publications are the theatre and sports, and outright publicity has virtually pushed religion out of the colored weeklies.

It is indeed interesting to note the fact that with the advent of Paul Robeson's hat in the ring of Democratic Communistic fisticuffs the Negro press has assumed a somewhat alarming attitude. For quite some time the Negro press as a whole considered Paul Robeson less than a Negro leader, since his pronouncements in Paris and elsewhere on the position of the race in the event of war with a nation like Russia were not representative of the race as a whole.

Today, however strange as it may seem, Paul Robeson is being thought of in terms of "a martyr". This is perhaps due to the publicity given the Phi Beta Kappa graduate of Rutgers University whose partly Russian-educated son, upon his graduation from Cornell University, was married to his Jewish Cornell classmate. Be that as it may, Paul Robeson, Jackie Robinson, Joe Louis or Walter White, have no more right to negro leadership than Stepin Fetchit the only full fledged negro movie star of the Will Rogers era.

Walter White recently divorced his wife after twenty-eight years of married life to wed a fourth-time divorcee of the white race. Mr. White headed the National Association for the Advancement of Colored People for years. At this writing, from a consensus of opinion among negroes he is a *persona non grata*.

The Negro lacks leadership. His only hope is in the Church. The Catholic Church is the avowed champion of human emancipation from all the moral, spiritual and economic ills of humanity—thanks to the wisdom and guidance of its priesthood and the consecrated members of its religious teaching orders.

ERIC E. L. HERCULES



## COSTLY AND DANGEROUS

**B**OTH cooperators and Communists can point to this undeniable fact: While undernourishment for economic reasons prevails in our country, and starvation in many places in the world, a surplus of farm products constitutes a threat to the welfare of the American people. The situation, as reported early in February by a compiler writing for *Governmental Affairs Legislative Daily*, appears appalling:

"Secretary of Agriculture Brannan told the Senate Agriculture Committee that farm prices may collapse in 'chaos' this year unless Congress approves S. 2826, which authorizes an additional \$2 billion for farm price supports, raising the total made available for this purpose to \$6.75 billion of which \$3.5 billion is already tied up in farm surpluses. Senate Democratic Leader Lucas (Ill.), a member of the committee, urged it to make haste in approving the bill."

On the same occasion the Secretary of Agriculture, Mr. Brannan, assuming the willingness of Congress to approve the bill, estimated that government investment in farm surpluses will reach \$5.3 billion in the next 18 months, and that if crop yields are high this year, the outlay could easily reach \$6.3 billion.

Is there a parallel to be found in all history? Midas suffered for his insatiable desire to accumulate gold; vintners have been suffocated by the fumes of fermenting wine in their cellars, but no nation has, to our knowledge, burdened itself with debts to the breaking point, in order that the cultivators of the soil should not be bankrupted by the bounty of nature. And the Government of a great nation of 150 million people, who pride themselves on their resourcefulness and initiative, knows of only one remedy for the unhealthy condition of our country's primary industry, and that is "price support."

But this remedy, like patent medicines of former days, can affect no permanent cure; an opiate, it can only postpone the final catastrophe. In the natural order of things, on which Government may be placing its hope, only a prolonged drouth, national or world-wide, could bring relief. In that case we would experience the aftermath of Egypt's seven fat years, which induced Joseph to store the surplus grain, the seven lean years, which

consumed what had been stored to the advantage of Pharaoh.

"We will be thine," the starving people said, "both we and our lands. Buy us to be king's servants and give us seed, lest for want of tillers the land be turned into a wilderness" (Genesis, XLVII, 19). And Joseph consummated the deal and said to the people: "Behold as you see, both you and your land belong to Pharaoh." (Genesis, XLVII, 23).

We no longer enslave people in just such fashion, but we do demand of them payment for our grain and cotton in dollars, and, with the exception of one or two countries, peoples everywhere are short of dollars. It is true, we have mercifully donated vast stores of food and some raw material to a number of war-stricken countries. What we have not done is to make an attempt to inaugurate a system of exchange from which money, in the role of capital (not as a medium of exchange), would be excluded. Possibly the time has come to which the distinguished economist August Oncken pointed when he wrote:

"It is by no means impossible that when some day the research of scholars will be farther advanced and able to present to us a correct picture of the, because of its logical construction, undoubtedly grand ecclesiastic-feudal barter and truck system (*Naturalwirthschaft*), a later day system will in one sense or another return to it."<sup>1</sup>

Before all, it would be desirable to quit once and for all the individualistic conception that pervades our economy and to foster the concept of Christian solidarity which made of "business" an exchange of goods, with all parties concerned observing equivalence. It was the eighteenth century and the glorified masterminds of the enlightenment that finally "emancipated" financiers, traders and merchants from the moral standards of Christian times. The scholar just quoted, known for his knowledge of the economic systems called Mercantilism and Physiocratism, which preceded Capitalism, remarks:

"What Montaigne (in a quoted passage) has stipulated for individualistic intercourse, Voltaire has later on, and in complete accord with the

<sup>1</sup> Oncken, A. *Geschichte d. Nationalökonomie I.* (only vol.), Lpzg., 1902, p. 99.



views of his age, transferred to the entire nation in his article *Patrie* of his *Dictionnaire Philosophique*. 'Qu'un pays ne pent ganger sans qu'un autre perde.' And he concludes from this premise that to wish one's country to be great is tantamount to wishing evil to the neighboring countries."

"We know," Oncken explains—and let us add, the eminent scholar was by no means a Catholic—"that this view is directly opposed to those of the Canonists of the Middle Ages."<sup>2</sup>) The new doctrines were eagerly accepted by the members of the monied third class. Among them skepticism,

naturalism, and even unbelief flourished. Since religion was openly flaunted by them, the masses too became infected with anti-clericalism and crass materialistic doctrines, cultivated by the "strong spirits," as those who had accepted the tenets of the philosophes, called themselves. It remains for us to inaugurate a true re-formation solidly based on the natural law and enlightened and guided by the divine precepts intended for the guidance of men living in society.

F. P. KENKEL

<sup>2</sup>) Loc. cit., p. 152.

## Warder's Review

### *Local Self Government*

NO less a scholar than Tocqueville has said of his native France: "The citizen is unconcerned as to the condition of his village, the police in his street, the repairs of his church, or of the parsonage; for he looks upon all these things as unconnected with himself; and as *the property of a powerful stranger whom he calls the Government*." Are we not travelling the road which led Frenchmen to adopt the attitude the distinguished writer on political science has characterized?

About the time when this was written America's own economist, Henry C. Carey stated:

"The highest degree of security for the rights of persons and of property that exists in the world is to be found in Massachusetts: and it is there obtained at the smallest cost, because there *the people do most for themselves*; and those charged with the duties of government least."

Carey, probably relying for his opinion on Tocqueville, believed centralization had been carried to the highest point in France, while in Massachusetts the perfection of concentration was being demonstrated. And with one of the essential theories of his system in mind, he declared: "The Past says to all: 'If you would be free, and happy, and rich: labor to promote concentration (as conceived by Carey. Ed. *SJR*), whose companions are peace and wealth; and avoid centralization, whose companions are poverty and war, followed by dispersion of man over the poor soils of the earth.'"

Our own, neglected Orestes Brownson thought the New England States "the best-governed portion of the Union." There "each town is a corporation, having important powers and the charge of all purely local matters—chooses its own officers, manages its own finances, takes care of its own poor, of its own roads and bridges, *and of the education of its children*" (italics ours). Today, with many millions of Americans clamoring for subsidies for this and that, to be provided from federal funds, and for the extension of services—including education—that could be attained through self-help, mutual-aid and by corporations, a shifting of responsibilities is making rapid progress. While Brownson believed "the New England system, in main features, is pretty sure to be gradually introduced or developed," namely in our Southern and Western States, the tendency now is to break down the division of powers between the general government and the particular and State Governments provided for in the Constitution. The possibility of this happening did not occur to Brownson when discussing the value of local self-government and the division of power. He did say this: Together with universal suffrage (which is, as he thought, "as good as far as it goes") it (the division of power) "is a not inadequate protection," *i.e.* against centralism. And, as he said on another occasion: "Guarantees against excessive centralism are certainly needed." Today, more than ever; for in spite of loud and vehement denunciations of fascistic policies, the



disordered condition of society, the national economy and international affairs are tempting publicists, politicians and labor leaders to promote a development which must in the end, doom self-government.

### *A Radical Reactionist*

AN ardent Spanish leftist, J. Alvarez Del Vayo has been the New York *Nation's* foreign editor for a number of years. Whatever he writes reveals him to be a belated disciple of the spirit of negation which breeds unrest and revolutions, but is incapable of creating a well-ordered society and a noble culture such as that Goethe had in mind when he wrote, "Every epoch dominated by faith was lustrous, noble and bore fruit for its own generation and also for posterity."

Greatly exercised by his observation that leftists everywhere are being crowded out of the picture in Europe, Del Vayo records the sad fact that "the left has not even the satisfaction of seeing the excessive pretensions of the Vatican opposed and the role of the Roman Catholic Church restricted to its proper religious functions, as was the policy of the old French radicals and the Italian heirs of Mazzini." In other words, there is no *Kulturkampf*, no militant anti-clericalism to bring joy to his heart.

This old-fashioned radical, a reactionary if ever there was one, refuses to realize that the policies "of the old French radicals" as well as those projected by Mazzini have been tried and found wanting. It is in 1950 no longer a question of using the alluring bait, prepared at Paris in 1789, to catch the masses with. The slogan "*Liberté, Fraternité, Egalité*," has lost its attraction, because the masses have concluded that liberty has been abused by the economically strong and powerful, and that therefore the equality of the world's goods and advantages they crave, is denied them.

We hold no brief for those whose only thought is to hold intact the capitalistic system, which, based on false premises, has prospered by injustice and inhumanity. It degraded men and women by abusing the power liberal doctrines placed within its reach. But, the radicals referred to by Del Vayo fed the complaining workers with phrases and promises until the patient masses finally turned their back on their quackery.

At present the question the times address to men

everywhere in the world is: "Which must we choose, Rome or Moscow?" Both have an answer to the problems recent generations have struggled with. One of them is founded in doctrines of a purely mundane kind, the other is firmly planted in the natural law, common to all mankind, and it applies to political affairs and to social and economic conditions.

Guided by the Papacy, the nations of the world may escape the tide of evil that is inundating so many lands. The German philosopher and poet Herder, who was also a Protestant divine, in one of his writings admits: "That Europe was not devoured, possibly forever, by the Huns, the Saracens, the Turks, the Mongols is, among other things, the work of the Papacy." Let the present generation of men perform well the duties which Pius XII continually points out to them, and another glorious page of history will be written, proving the providential, and universal position of the Papacy in history.

The nineteenth century did not alone destroy or undermine the strength of the institutions which had served so many generations so well; it denied the principles which were their foundation and destroyed the spirit that had animated them. This is one reason why it is so difficult for the Church to help renew Society, and hence the demand of Pius XI for a "reformation of institutions and morals." (Quadragesimo anno)

### *A Significant Warning*

SOME time last year an entire cover page of the *International Teamster*, published monthly by one of the strongest labor unions in the country, was devoted to the discussion of the warning "Don't Buy the Boss' Truck." A movement was on foot, promoted by many small operators and small business houses, the article stated, to induce their drivers to buy their trucks. Employers, it was said, held out to a driver a guarantee of so much work and the opportunity to pay for the truck in monthly installments, to be deducted from his bill for services rendered.

"Our solemn and appealing advice to our membership is," says the article referred to, "to keep away from such propositions. This scheme has been tried for years and in each instance we *know of*, the drivers have lost their shirts, although they worked long hours, even Sundays, trying to fix



up their old trucks, only to get less than they did as journeymen drivers."

Continuing this warning, which is based on sound arguments, the writer points to an experience, which is not restricted only to the owner of a delivery truck but quite generally to all those who may begin business with machinery covered by a mortgage. Assuming the driver to have agreed to pay the firm \$2,500 more or less, for a truck three years old, he would at the end of five years have nothing left but a wreck, which for a year or two previously had demanded numerous costly repairs. Tempted to continue the enterprise, the driver would endeavor "to replace the wreck with a new or second-hand truck and go into debt once more." He would then try to pay for the new truck for the next three or four years, assuming, let us add, all the burdens, responsibilities and risks ownership of a truck entails. It is these the enterprisers desire to shift, a feature of this particular problem the *International Teamster* does not refer to in the warranted warning.

Toward the very end of the article its author makes a statement of considerable significance:

"Keep out of debt if you can, except to buy a home (we believe this counsel needs to be qualified. The Warder) or something of that kind. *The small individual in business is up against the shell game in the world of today* (italics ours).

With other words, an experienced representative of organized labor advises truck drivers to remain what they are and not to attempt to become independent. In that case they could hope for one thing only: That with the aid of their union they may be able to obtain better wages and conditions of labor, while the future would be guaranteed by "social security." The hope to rise into and help stabilize a new middle class appears to have been abandoned. But will the working masses remain content with conditions that prevent them from making the best use of their talents? Among the factors responsible for the great French Revolution none was of greater influence than the discontent of the bourgeoisie, because its members were hampered by the old order of things; they could not make use of their knowledge and abilities. They demanded a new social and economic order which was ushered in by one of the most bloody revolutions of all times. And the spirit of revolution born at that time is manifesting itself everywhere today. It will assert itself also with us if we continue to deal with symptoms instead of attacking the malady at the roots.

### *Masses are Fickle*

AS changeable as the weather are the opinions and sentiments of the masses, is an experience of history. Without further comment, Cardinal Pacca, at one time Secretary of State to Pope Pius VII, and Napoleon's prisoner in France for several years, relates this experience in his Memoirs.

Freed by the victorious allies of those days, the Cardinal had left Uzez, his last place of internment, for Italy on April 22, 1814. Passing through Nismes, he observed a crowd of boys rolling a bust of the Emperor, who had just been banished to the island of Elba, through the mud, while they finally threw it into a cesspool. Pacca assures the readers of his recollections of one of the most trying periods in the history of the Church—with the Pope a prisoner, the Cardinals exiled, and the great Dictator's son proclaimed King of Rome,—that he had seen the same thing done in many cities of the Provinces of Languedoc and Provence, through which he journeyed on his way to Turin and into Italy. At the same time, many observers noticed the alacrity with which the people assumed white badges, as proof of their "joy" over the return of the Bourbons, who had come back with the Allies, while the blue, white and red was discarded.

Ten months later, when Napoleon surprised the world by returning to France, "he quite generally met with public acclaim in many places as he passed through Provence," the Cardinal relates. Thus his observations emphasize not alone the fact that the masses are fickle, but also the correctness of the poet Chamisso's lines: "Him who knows how to scourge us well, we venerate!" A strange dictum this would appear to many; but it is not Napoleon or Hitler alone prove it correct. Fickleness is particularly unworthy of the Christian. Dante warns us not to be like the feather, blown about by every wind. *Uomini siate, e non pecore matte*—be men and not senseless sheep!

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Sir Walter Moberly's book, "The Crisis in the University," is recommended by the American importer in the following statement: "Everyone concerned with the problems of education will be interested in this searching diagnosis of the failure of universities to fulfil their proper function in a world shaken by insecurity and desperately needing fresh moral leadership."



## Contemporary Opinion

ONE of the factors that aided the establishment of the amoral State is a certain disposition in human nature which is best expressed in the Latin saying, *Senator bonus vir, senatus bestia*. (Persons are good as individuals but they deteriorate in the mass.) In his "Moral Man and Immoral Society" Reinhold Niebuhr comments upon those elements in man's collective behaviour which belong to the order of nature and can hardly ever be brought completely under the dominion of reason or conscience. He goes on to say how in case of exploitation of weakness by collective power, whether in the form of imperialism or class-domination, social justice cannot be resolved by moral or rational suasion alone, since reason is always, to some degree, the servant of interest in a social situation. When individuals are brought together by the same traditions, language and race, by sharing in the same achievements and suffering and by a common political loyalty, they tend to coalesce into a nation; and their exclusive temper and outlook on life, which is the motivating force of their nationality, make them value what is theirs as a nationality far more than what is theirs as members of the same world-wide human family. There is every possibility that their ethical sense will be deadened when it comes to the stage of their international relations which are concerned with questions of power and prestige.

Finally, the incomparable inventions of modern science have brought a vast accession of fresh strength to the amoral State, which, as it has grown more powerful, has become more dangerous. Power corrupts and power allied to the unrestrained sovereignty of the totalitarian State is the greatest menace that our world has to face and overcome.

It is of the utmost importance that those holding power should be controlled and guided by moral sanctions. To quote Nehru: "We must base our thoughts and actions on what is essentially right and moral and then gradually the crisis of the spirit will be resolved."

GODFREY D'SOUZA  
*The Examiner*

Nowhere is the outworn system of parliamentarianism based on political parties shown up more vividly than in France.<sup>1)</sup> The instability

of French governments is so much a matter of course that the spectacle of a Premier holding together a restless team of Ministers, each of whom has distinct party loyalties, for as long as a year or thirteen months is hailed as a near miracle. The difficulty attendant on the formation of a new government, based on a new juggle with party loyalties and personal ambitions, often results in the country being in charge of a discredited administration for a fortnight or more. It is obvious that under such circumstances it is extremely difficult to inculcate respect for the authority of parliament or to insist on the decisions of the government being taken seriously.

While the political party system has, on the whole, worked rather better with us than with our Gallic cousins, it has in it the same seeds of failure. In a recent talk, a speaker suggested that to eliminate the Opposition Party in a parliament and to secure all-party agreement was tantamount to following the road taken by Germany and Russia. That argument might hold water if it were accepted that the only practicable method of conducting the affairs of the country was parliamentarianism. But that need not be accepted.

*Irish Catholic*<sup>1)</sup>  
Dublin

The inescapable fact is that most of the people of the world are not getting enough to eat—even of grains and potatoes. That situation has existed for a long time but is only now beginning to receive the attention it so desperately needs. In the past 10 years alone, the population of the world has increased by an amount at least equal to the total number of people living in the United States. But the production of food and other basic necessities has not kept pace with the increasing number of mouths that have to be fed. Even with the good crops of this past year, the total world food supply on a per capita basis is 15 percent less than prewar.

The experts figure that by 1960 the world may have 25 percent more people than it had prewar. Thus, it is evident that the world must aim to do far more than restore world production to prewar levels. In the case of food alone, FAO has es-

<sup>1)</sup> The statement is rather general. The weakness of political France is its lack of democratic tradition.



timated that to meet minimum nutritional needs of the world population forecast for 1960, food production would have to be increased above prewar levels by the following amounts: Cereals, 21 percent; roots and tubers, 27 percent; sugar, 12 percent; fats, 34 percent; peas and beans, 80 percent; fruits and vegetables, 163 percent; meat 46 percent; and milk, 100 percent. In addition, production of cotton, wool, rayon, and other fibers for clothing would have to be increased 130 percent over the prewar level and this would provide the people of the world with no more than 50 percent of the prewar consumption of these fibers in the United States.

Here, then, is the challenge that today faces the world in its struggle for a more secure future.

NATHAN KOENIG  
*Foreign Agriculture*<sup>1)</sup>

By the time education was launched in our country, it was, as under the conditions it was sure to be, a kind of broken-down humanism or classicism greatly weighted with practical religious and commercial aims. Besides, from 1600 or so life and education were increasingly secularized, so that at length they had little room for a well-grounded Christian humanism or prudence, let alone for Christian wisdom, as the aim of college and university. In the interim the bourgeois mind had thrived, a mind that desires education only so far as it will help to some easy external imperialism of an individualist or nationalist sort.

What has gradually emerged may be stated in three points. First, the almost complete displacement of wisdom and Christian wisdom as the proper ends of universities. Second, the pre-emption of other goals by the immediately practical ones. Third, the absence of an inner, self-imposed discipline and as a result a growing belief that good things can be easily obtained. Democracy, for instance, is something that grows on bushes and can be had by any passer-by, and problems of learning can be safely remanded to city or state. In short, the work of the educator has been to some degree denaturalized and desubstantialized.

LEO R. WARD  
Blue Print for Catholic University<sup>2)</sup>

<sup>1)</sup> World-Wide Gap Between Science and practice. August, 1949, p. 176.

<sup>2)</sup> Herder Book Co., St. Louis 1949, p. 211-12.

## Fragments

FRANCE is gradually disintegrating," the *Statist* thinks. Adding: "But can it be said in any true sense that any country in the world is recovering, instead of disintegrating?"

One of our better informed columnists, Sokolsky, has remarked: "The republics founded by Woodrow Wilson are all now absorbed in the Communist world."—The works of the doctrinaire rarely last.

One of the few statesmen of today of respectable stature, Pandit Nehru, has referred to the new Indonesian Republic as "symbolic of the magnificent moving and, unfortunately, sometimes tragic, drama taking place throughout Asia."

We have to thank Adam Marsh for expressing the opinion that family life "has gained its unenviable unpopularity because, against all philosophical experience, the moderns act as though work in itself is intrinsically wrong, and that to evade it, cut it down and avoid it is a duty, due to the right of every man to have a good time."

An "oldtime farmer" closes a column of thoughts on life on a mechanized farm in the following statement: "I went to Michigan last Summer to visit my old neighbor. Well, with all the machinery, trucks and tractors, he was busier than he was 22 years ago when I was his neighbor. We had very little time to talk, in fact, less; and years ago he had no tractors. So it goes, beyond my comprehension. It's true, he has a lovely farm, but what good is it, if he can't enjoy it?"

This sensible thought comes out of the *American Federationist*: "Education is incomplete unless the individual learns to work. The chores and enterprise of the home are natural opportunities for children to learn to do things and to form good work habits."

An English priest, Fr. Joseph Degen, is the author of the following pointed remark: "The polite and polished Materialism of the West is an evil second only to the violence of ruthless Communism of the East."



# THE SOCIAL APOSTOLATE

## Theory — Procedure — Action

### *"Is Your Parish Christian?"*

AS the quotation marks indicate, the title is not of our choosing. It was used by the *Catholic Worker*, of Melbourne, Australia, over an article to which we would wish to call attention. Having reminded the readers that our Lord had entertained His closest friends "at a supper at which He gave His final instructions: 'By this shall all men know that you are my disciples, if you have love one for another,'" the article continues:

"The hallmark of a Christian, then, is love. Not a love which is expressed in pious words or the tossing of a dollar bill into a special collection, but a love which is seen in real acts of assistance to one's neighbor. And our neighbor is all mankind. If a Catholic has not that love, then he is a 'write-off' as a Christian, even though he spends most of the day praying and receives Communion daily. The same can be said of a parish." From this frank statement the writer proceeds to the declaration:

"A parish is a success . . . if its parishioners perform acts of charity (we would add spontaneously as opportunities arise) for their Catholic and non-Catholic neighbors. A parish should not be judged by the beauty of the church, the amount of its property or the extent of its school. These represent the shell—no doubt a very necessary shell—but they must be warmed and inflamed by a Christian charity. If this spirit is absent, then a parish from a Christian angle is a 'wash-out'."

Four incidents relating to that many parishes known to the *Catholic Worker* are used to illustrate this contention, and we dare say, in fact we know that the few cases presented, represent what in any American city would be a common experience:

"Recently in St. Vincent's Hospital, a young man lay dying of cancer of the bowels. His path in life had not been easy. An orphan, he was raised in an orphanage and thrown on the labor market in the midst of a depression. He became a casual laborer and was in and out of work during the 'thirties. His friends were men whom the daily press would describe as 'being known

to the police.' He married a Catholic, and one of his children attended the local parish school. The smug Catholic would have rated this man as a poor Catholic, but at St. Vincent's he became a weekly communicant. As he lay awaiting death, his thoughts ever turned to his wife and children. His greatest sorrow was the infrequent visits of his wife—infrequent because she could find no one to care for her children of an evening while she visited her dying spouse. Yet she came from a parish which apparently had everything—church, school, hall, clubs. It had everything but the essence of Christianity."

"A Catholic layman who had given much time and money to his local parish affairs was forced to undergo a serious operation. Recuperation was a lengthy process, and, as he lay around, he was saddened at seeing his wife do the manual work around the house. He watched her cut the wood, mow the lawn, and generally perform a man's tasks. The parish to which he had contributed so much never lifted a finger to aid him. His only assistant was a non-Catholic neighbor. Yet this parish is acclaimed as a model parish."

On the other hand the *Catholic Worker* is able to record the two following cases:

"A priest in Melbourne formed a very successful group of the National Catholic Girls' Movement. Having led the girls to Christ, he decided that their love must express itself in real acts of charity. It was not hard to find causes worthy of their charity, for it was wartime and many husbands were away with the forces. Two of the girls approached a woman—a Presbyterian—who was expecting a baby, and asked if they could assist with the washing and housework. Astounded, the woman wept with emotion and exclaimed, 'I never heard of a religion which inspired such actions'."

"In an industrial area near Sydney lived a Catholic family possessed of few worldly goods. All their personal belongings were housed in the four-roomed weather-board dwelling in which they lived. As ill-luck would have it, it caught fire one night and they lost everything—even to the clothes in which they worked. The local parish priest announced on the following Sunday that a special collection would be taken up for the fam-



ily, and told his parishioners to give generously. Truly a priest and a parish inflamed with a real Christian charity."

Whether it is true that, to quote the *Catholic Worker* once more, "A parish can only be judged by the love which inspires its parishioners and which is expressed in real acts of charity, not in

pious platitudes," we are not prepared to say. This we do know—Catholics and Catholicism must rise to the present situation which demands of them the flaming ardor for truth and charity which animated the best of the early Christians, and which had their origin in their faith and love for Him who died on the cross.

#### More Basic Issue Forgotten

##### "Issue is Federal Aid to Schools"

IT is under this caption the editor of the *Nebraska Cooperator*, a non-Catholic of sound American stock, discusses the tendency to sell out the birthright of the established school system to be administered and directed locally in accordance with traditional self-government. His very experience with the growth and influence of federal power in the field of agriculture lends weight to his arguments. He writes:

"The lively discussion as to whether the proposed federal aid to schools should be confined to public schools or be extended to other schools as well has diverted attention from the most vital issue—whether there should be federal aid to any schools.

"From the fiscal standpoint, the clamor for federal aid for schools is utterly absurd. Since July 1, the beginning of the current fiscal year, the expenditures of the federal government have been running about 46 million dollars a day in excess of receipts. On this showing, how can anybody believe that the federal government is

better able than school districts to support the schools? The poorest school districts are not as badly in debt as the federal government or running so rapidly behind.

"But more vital than any fiscal consideration is the danger to freedom and democracy involved in federal aid to schools. Federal aid would sooner or later be accompanied by federal control. Federal control is established in every line in which federal aid has been extended. It is nonsense to suppose that it would be any different in the case of federal aid to schools.

"Federal control would rob the people of direct control—or, indeed, any control—of their schools. Control would be in the hands of a distant political bureaucracy. What an opportunity to use the schools for propaganda and regimentation!

"Centralization of control of schools in Washington, with all the dangers that would involve, is the vital issue in the federal-aid proposal. On this issue, believers in freedom and democracy can take only one stand, and this is outright opposition to federal aid of any sort to any schools."

#### Unions and Statism

##### Samuel Gompers Opposed to Welfare State

SINCE Mr. David Goldstein's column "Bit of This and That" is published only in the *Pilot* of Boston, the information on Samuel Gompers contained in a recent installment of this serial may escape the attention it deserves at this time. We refer in particular to the famous labor leader's attitude toward social welfare legislation, with the State as the guarantor of every possible kind of social insurance, irrespective of the ability of the people concerned to help themselves.

"Dependence upon our Government for legislation, which some trade union leaders favor today," Mr. Goldstein relates, "was feared by Gompers, who realized that it would lead to 'bureaucra-

cy.' He advocated obtaining welfare services, such as insurance, through the trade unions and not the Government. He maintained that the state that enacts a minimum wage law may, at some time, pass a maximum wage law, such as the toilers of England were afflicted with during the infancy of trade unionism. He wanted neither." But of this phase of Gompers's philosophy, Mr. Goldstein continues, "no mention was made in the many write-ups of the centenary (of Gompers's birth in 1850) that have appeared thus far."

What was the A.F.L.'s attitude towards dependence upon Government for welfare measures during the reign of Samuel Gompers, is plainly seen in the statement he made in 1916, against the Mills bill presented to the N. Y. Legislature,



which favored "State sickness insurance." Mr. Goldstein quotes the militant President of the labor organization as having stated:

"The bill would build up a bureaucracy that would have some degree of authority over all the workers of the state. That the State would provide sickness insurance for workers is fundamentally based upon the theory that these workers are not able to look after their own interests and the State must impose its authority and wisdom and assume the relation of parent and guardian. There is something in the very suggestion of this relationship that is repugnant to a free born citizen. It seems to be at variance with our concepts of voluntary institutions and of freedom of individuals.

"There must necessarily be a weakening of independence of spirit and virility when compulsory insurance is provided for a large number of citizens of the state... The enactment of the proposed bill would be another step in the tendency to regulate everything

by law and commission. It would inevitably build up a bureaucratic system which would be under control and perhaps domination of agents not directly responsible to the people. This becomes especially serious when it has to do with such intimate matters as health. When once a political agent is authorized to take care of the health of citizens, there is no limit to the scope of (the political agent's) activities or to his right to interfere in all of the relations of life. Even homes would not be sacred from invasion."

Gomper's wise counsel is evidently no longer remembered by the majority of American workers. "Something for nothing" has long been a popular brand of bait; now another type of social *fata margana* has appeared, the "welfare state" which will do everything except produce—"social security." The needed reformation has for one of its sources the return of the corporative order.

## Colonial Policies

### *In Defense of Natives' Rights*

IN the era of geographical discoveries not a few theologians and political writers were inclined to declare the land in newly found countries to be *res nullius* and the inhabitants naturally slaves. Before long, however, the opinion prevailed that the natural law and the Law of Nations—both today suffering from an eclipse—are equal to all men and must be observed the world over. Consequently, Catholic missionaries have through the centuries proven themselves defenders of native populations wherever the agents of foreign governments, traders or settlers encroached on the rights of natives. Scientists such as Alexander von Humboldt, testify in their behalf in this regard, as do historians who deal with the colonial epoch in modern history. The noted Americanist, Charles F. Lummis, suggests, for instance, that we might "ponder upon the 250,000 Indians left of our millions (and the great majority of those are in the territory controlled by Spain till within a century ago), while it is a proven fact that the Indian population not only of Mexico but of Spanish America by-and-large, is greater today than at the Conquest—and incomparably better off."

In Africa history continues to repeat itself. Natives of the Belgian Congo, deprived of their hunting, grazing and cultivation rights by land speculators, often backed up by the Government, have found a champion in Bishop Cleire, Vicar Apostolic of Kivu. Says the Bishop:

"Social Justice is the same in Africa as else-

where. Nobody, before his conscience and before God, has the right to withhold the wages of his employees.

"Every Christian knows that according to Holy Writ this sin cries to heaven for vengeance.

"It is not just to force a working contract upon an employee whose ignorance cannot detect the low cunning of the abusing employer.

"It is unjust to ill-treat employees so that they are induced to rebel, to flee or to fall from exhaustion.

"It is unjust to prevent employees from joining a trade association by which they can defend their lawful interests.

"It is unjust to force upon employees contracts containing conditions by which their rights as men and Christians are wronged.

"It is unjust, in order to make profits to take from poor peasants who cannot defend themselves the meagre fields they need to feed their families."

It is not the first time the natives of the Congo have found a champion in the church. Fifty years ago the Belgian Government took over the Congo lands from the Crown. The draft for the Congo constitution contained a clause giving all land to the colonial Government. Fr. Vermeersch, S.J., led protests and it was decided that the administration would only have at its disposal lands the natives did not need.

Here we have then, not the opinion of an individual missionary, but accepted principles applied to particular conditions found to exist in the



Belgian Congo. Both the Bishop and the distinguished moralist, Fr. Veermersch, follow in the footsteps of those great theologians and legal writers who labored so ardently when a new field in international relations was opened in the age

of great geographical discoveries. It was of utmost importance that International Law in its beginnings should not be divorced from ethics. And just this the men of the sixteenth century referred to accomplished.

## Rural Problem

### *Surfeited with Plenty*

UNDOUBTEDLY the modern means of transportation are marvels of science and technology. But they fail to accomplish their mission as long as they are not used to carry available food from a country of plenty to peoples suffering hunger. Yet it is not the imperfections of railways and ships are responsible for such neglect, but the blindness of men who are incapable of solving the problem of distribution in accordance with the dictates of justice and social charity.

While hunger and death from undernourishment are a common experience in a number of countries of Europe, in India and Burma, and also in parts of South Africa, a Michigan farmer related the following experiences in an eastern farm paper:

"You people in the East will wonder when I tell you that out here in the Central West we have too much of everything. Day after day, the big wholesale market at Benton Harbor (on Lake Michigan) is jammed to the limit with hundreds of loads of produce which many times cannot be given away, let alone sold for a profit. If a grower does make a sale, the chances are ten to one that he must sell his load below cost of production. Every day, at the close of trading, many a farmer takes his load back home because there was no sale at any

price. Judging by reports from Washington, this season we will also have too much corn and too much wheat, too much oats, too much cotton and too many potatoes. Have people stopped eating? What is the reason that we must either dump our produce or sell it below cost of production?"

Continuing, the same observer remarks:

"Generally, we are lucky to have two good cuttings of alfalfa. This year we will get at least four, and tractors do not eat hay. On the other hand, living costs, that is, for things which we must buy from the store, are actually rising. It is all far too deep for me. But it does, in my opinion, portray the fact that there is something wrong with our economy. Back in the old days, distribution was difficult because we had only the railroad and the steamship. Now we have millions of miles of hard paved roads, millions of trucks which overnight can transport a load of produce, yet we cannot sell our stuff here at the cost of transportation and, in many cases, cannot sell it at all. Evidently something is wrong somewhere."

What appears "too deep" a problem for this farmer, the men who tell us "free enterprise" must not be tampered with, should be able to solve. But they are as helpless in this case as they were when forced to face the financial and commercial catastrophe which caused much havoc twenty years ago.

## Blessings of Mutual Self-Help

### *Flourishing Fishermen's Co-op*

AS far removed as Prince Rupert, located in British Columbia, not far from the southern boundary of Alaska, is from the center of the cooperative movement in the United States and Canada, cooperation has nevertheless gained a strong foothold there among fishermen.

On the occasion of the recent tenth anniversary of the P. R. Fishermen's Cooperative Association it transpired that the society, which in recent years amalgamated with the North Island Trollers' Co-op, has 3,300 members and a total of 3 million dollars of assets. During the year 1948 the Prince Rupert Fishermen's Cooperative Association mark-

eted fish valued at \$2,800,000 for its members. The record daily landings at the organization's plant were 640,000 pounds of fish.

Present facilities owned and operated by this Co-op include a fish shed, capable of storing 350,000 pounds of iced fish; a cold storage plant with a capacity of 4½ million pounds of frozen fish; a liver plant capable of storing 30,000 gallons of oil; three fish packers with a total capacity of 260,000 pounds; and ten well equipped fish section camps distributed over the northern fishing grounds.

In addition to a consumer's supply service, established in each camp, the cooperative operates a large consumer's store in Prince Rupert and



the most modern bakery in northern British Columbia.

The importance and meaning of the enterprise is emphasized by the fact that the far-northern town, named for the famous son of Bohemia's Winter-King, has only 6,714 inhabitants. Normally the fish industry would be conducted by absentee capitalists who would pay low wages and do nothing for the community where their plants are located.

### *Cooperation and Small Business*

BECAUSE of the underhand efforts of certain "defenders" of "free enterprise", Catholics too, are confused regarding the character and purposes of co-operation. Let them read the words Pope Pius XII addressed to a group of Italian co-operators on the occasion of an audience granted them sometime in the fall of last year. Referring to the organization, the members of which he was addressing, the Pope stated:

"Your National Federation of Christian Cooperatives is the magnificent fruit ripened on the tree of the Church's Social Doctrine. It is a contribution on the part of the co-operators towards supporting the betterment and making more secure the economic condition of the workers and their families. It is in fact, a genuine work of solidarity which emphasizes the watchword of the Apostle St. Paul: 'Bear ye each other's burdens'."

Is this not the same spirit that animates co-operation? "Bear ye each other's burdens." The purpose of cooperation is indeed a noble one and the spirit which must animate it should be cultivated in every cooperative organization of any kind. Not the profit motive, but the parable given out by the Pope should animate both individual co-operators and the cooperative movement as a whole.

The Canadian Dominion Bureau of Statistics has just reported that commercial failures in the

One of America's leading promoters of co-operation, Rev. Dr. M. M. Coady, of St. Francis Xavier University at Antigonish, N. S., was the principal speaker at a public meeting conducted in the course of the three days event. According to the *Maritime Cooperator*, the speaker discussed the role which cooperatives must play in bringing economic democracy to the people of Canada and the world.

third quarter of 1949 climbed to 239, higher than in any other year since 1909, and thirty two per cent higher than the number of failures in 1948. The trend towards concentration of the larger commercial establishments seems to be one of the reasons for the growing casualties among small businesses.

Yet, strangely enough, small business will rally to the support of their destroyers, still clinging to the belief that their enemies are the small neighborhood people's businesses which are springing up here and there.

The editor of the *North Dakota Union Farmers' Herald* has this comment to make on the strange attitude of small business:

"I have never known an instance where a local farmers' cooperative has ever squeezed a competing firm out of business. I have never known of an instance where a co-op was found to be bad for a town. On the other hand, the trend of chain stores squeezing out small business men is alarming. And small town business men are aware of this. But yet, observe what is happening (and this I cannot understand): many small business men kick in money to the National Tax Association to fight co-ops. It's the same NTEA which the A & P, Standard Oil, the Power Trusts, etc., really control—and these are the same firms which are the real enemies of the small town business men. I can't understand it."

*Maritime Cooperator*  
Antigonish, N. S.

The following observations of a Michigan farmer, published in the *Rural New Yorker* deserve consideration:

Now that the tractor has replaced horses, I find many farms in this section have no stock of any kind, not even one cow. The milkman delivers milk along our roads as though it were a

city street. These farmers depend upon mineral fertilizers, but I can see disaster ahead unless they grow heavy cover crops to turn under in Spring. Many of them do not grow such crops and the continued use of mineral fertilizers means a dead soil which bakes under a Summer sun.



# SOCIAL REVIEW

## *Catholic Social Action*

ACCORDING to the *Irish Catholic* of Dublin, Archbishop McQuaid, Primate of Ireland, has appointed Fr. Sylvester O'Brien, O.F.M., to be Chaplain to the Catholic Stage Guild.

Archbishop of Dublin has also sent a gift of one thousand dollars to the members of the Catholic Stage Guild as a donation to their Guild House Building Fund.

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## *To Outlaw Super Bombs*

SENATOR well versed in foreign affairs, Vandenberg, of Michigan, has suggested that our country offer to suspend all work on the hydrogen super bomb if it can be outlawed. He has said President Truman's decision to go ahead with the bomb was "unavoidable" in the light of world affairs. However, he said he was concerned that this action might foreclose further negotiations for effective safeguards.

Senator Vandenberg suggested that the President immediately notify the United Nations that the United States would suspend all "activities in respect to mass destruction" as soon as the use of such weapons can be "dependably outlawed."

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## *Personalia*

LONG a member of the faculty of the Catholic University at Washington, Rt. Rev. Msgr. Donald A. MacLean has been appointed one of the observers for the Holy See at the sessions of the United Nations' Food and Agricultural Organization, which meets in the capital city. The Pope, deeply interested in the problems the organization deals with, has named a committee of five to attend its meetings, Msgr. L. G. Ligutti, Chairman.

It has also been disclosed at the Catholic University that Msgr. MacLean has been appointed to two committees of the American Section of the Association for International Law which is to meet in Copenhagen. Msgr. MacLean also has been invited to participate in the sessions of the Third International Conference of the International Bar Association and "to present a paper on the topic of your choice" at its meeting.

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A RECENT issue of the *Financial Times*, a Canadian publication, contains the list of distinguished Canadians, conspicuous for their efforts to promote the welfare of their country during the last fifty years. Among them are two pioneers of the Antigonish adult education and

co-operative movement, Msgr. M. M. Coady and Rev. Dr. J. J. Tompkins. The selections were made in accordance with the opinions given by a number of representative citizens from all parts of Canada.

S. H. Prince, professor of Sociology at Dalhousie University nominated Dr. Tompkins for his part in initiating the cooperative movement and opening "a door of hope to impoverished communities." Roderick M. Raymond, publisher of the *Campbellton, N. B. Tribune*, voted for Dr. Coady, "whose Antigonish Co-operative Movement has done more to bring relief from poverty and hope for a better world to under-privileged children than any other single factor. It was by teaching the poor farmers and fishermen of his native Nova Scotia how to better themselves that Fr. Coady gave impetus to the great movement which is now extending throughout the world and which constitutes so powerful an answer to the evil tenets of Communism which so professes to aid the workingmen."

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## *Housing and Slums*

THE American Legion and the Jewish War Veterans urged the House Banking and Currency Committee to approve the so-called middle-income housing bills (H. R. 6618 and H. R. 6742). A Legion spokesman told the Committee that the "middle-income veteran is priced out of the housing market." The legislative representative of the Jewish War Veterans said millions of families must depend on aid to cooperatives in order to get "a decent home."

Meanwhile, a Senate Banking subcommittee, headed by Sen. Sparkman (D-Ala.), said its recent tour of 7 European countries shows that Americans are "lagging behind" Europe in providing adequate housing. The report said European slums are "not nearly as bad" as many of the slum areas in our own country.

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## *Farm Land Prices Decline*

AVERAGE farm real estate values declined six per cent between November 1948 and November 1949 according to the Bureau of Agriculture. This is the first significant drop since 1932-33.

Far West and Southern States showed the worst drops, though New Hampshire values fell nine per cent in the year and Maine and Massachusetts prices declined six per cent. Vermont farm land prices fell two per cent, Pennsylvania three per cent, Rhode Island four per cent, Connecticut three per cent, and farm real estate in New York dropped one per cent. New Jersey showed the largest gain of the eight U. S. States in which farm land values did not drop—four per cent.



### Chain Stores

STATISTICAL figures, like lowered food prices, are slow to reach those interested in them. Only lately has it become known that in 1948 grocery and combination chain-store sales amounted to 39 per cent of the total sales in this class of enterprises in the country. Such at least is the result of the observations of the Bureau of Agricultural Economics.

While the number of independent stores has increased considerably since the war, the number of grocery and combination chain stores has decreased, according to the Bureau's figures. Chain-store numbers decreased 10% between 1945 and 1947, and showed some further decrease in 1948. An increase in sales and a decrease in number since the war indicates that chain stores have been getting larger.

### Social Security

EARLIER in the year, Phillip H. Vogt, Welfare Administrator of Omaha, Nebraska, told the Senate Finance Committee that the Government could cut down expenses by turning public assistance programs over to States. He was testifying on H. R. 6000, the social security expansion bill.

Mr. Vogt said the Government should continue grants-in-aid to the States until a "broadened, sound social security system" is set up, and that the government should investigate persons receiving aid to see that they spend the money the way it is intended. Omaha case workers, he said, found that 15% of the people receiving aid were spending it on liquor and luxuries.

MARION B. FOLSOM, Treasurer of Eastman Kodak Co., told the Senate Finance Committee that the present social security program is so inadequate that it may eventually be abandoned in favor of a free pension system for the aged. He said payments under the present program are too low, too many workers are not covered, and eligibility requirements are too restrictive. Federal grants to States for old age assistance should be curtailed and the program of aid to the needy gradually shifted back to the States entirely, he said.

Mr. Folsom said the program should be strengthened by:

- (1) Extending coverage to all workers, as far as possible;
- (2) Liberalizing eligibility so that workers "close to retirement" may receive payments;
- (3) Increasing benefits "in line with current wages and cost of living";
- (4) Allowing beneficiaries to earn up to \$50 a month without losing benefits.

Dr. Marjorie Shearon, Editor of *American Medical and Political Scene*, said the social security program is "the very heart of Socialism," and should be abolished.

### Seductive Books

IN Canada, where "crime comics" have been banned, publishers are now flooding the market with daring and risqué comics portraying the romance and love-life of the teen-ager. And the impressionable, emotional teen-age girls are falling into the trap in large numbers, the *Ensign*, Catholic weekly of Ottawa, has discovered from a survey made of news vendors and distributors.

"Boys aren't much interested in this love-stuff but the girls are going for it in a big way," one dealer declared. "Some young girls buy as many as eight to ten books a week." Indisputable evidence that the "Love" comics are paying off is in the admission of dealers that sales have climbed back to the pre-ban level after the three week slump following the disappearance of the crime comics from the stands.

### Training Union Officials

AT the beginning of the present year, the International Ladies Garment Workers' Union, A. F. of L., opened a full-time, day school for training business agents, organizers, and administrators. Term of attendance will be 12 months—8 for academic instruction and 4 for "field work" in shops and factories.

Tuition is free, and graduates are assured of employment by the union. Initial enrollment is limited to 40 persons between the ages of 20 and 30.

### Intricacies of the Wage Problem

NO public discussion has been provoked by the demand of railway conductors' and trainmen's unions for changes in thirteen working rules and the railroads' request for seventeen changes, on which the contending parties have been unable to reach an agreement.

Among the unions' demands is a proposal to shrink the mileage yardstick that measures the basic day's pay in passenger service which, if granted, would increase the wages of conductors and trainmen up to 50%. These employees are paid by mileage or time, whichever is to their advantage. They ask that the 150 miles for which they get one basic day's pay be reduced to 100 miles. For employees in yard service the unions demand the 5-day, 40-hour week with 48 hours



pay, and time and one-half after 40 hours and on Sundays and holidays.

The railroads want a new mileage yardstick for a basic day's pay in passenger service, but they propose 200 miles instead of the 150 miles—the latter a relic of the early days of railroading. The unions' proposal to shrink the mileage yardstick to 100 miles, in the case of a conductor on a 150 mile run requiring three hours at 50 miles an hour, which is not an uncommon speed for many of today's passenger trains, would increase the conductors' wages \$2.09 per hour, resulting in a wage at the rate of \$6.29 per hour.

### *Waste*

**D**ESTRUCTION of property and resources in the United States totalled \$547,141,000 during the first 10 months of 1949, according to estimates of the National Board of Fire Underwriters.

This figure is 7 per cent below the total for the first 10 months of 1948. Losses in 1948 were the highest in the history of the nation, totalling \$715,074,000 for the full year.

### *Farm Ownership*

**O**F the 1,100,000,000 acres of land in farms in the United States, 85% is owned by individuals, 6% by corporations, 6% by the public, and 3% by Indians, according to a report on farmland ownership published by the Department of Agriculture.

"Farm land in the U. S. is predominantly owned by private individuals," the Department comments, "but a national objective of more owner-operated, family farms has been only partially reached." Evidently farm tenancy on individually-owned farms is a greater problem than corporation ownership of farms.

### *Reforestation*

**I**T is reported in the *U. S. Steel Quarterly* that the Land Department of Tennessee Coal, Iron and Railroad Company, United States Steel's Southern subsidiary, has planted over a million new trees in a reforestation program designed to prevent the washing away of soil and to provide timber for its future needs. For every ton of ingot steel which it produces the Company uses about 13 board feet of timber for packaging and shipping steel products, for mine props, railroad cross ties, power pole lines and structures on its properties.

TCI is said also to play a leading part in forest fire prevention, maintaining a force of six experienced for-

esters to care for its Southern woodlands. Under a working agreement with the Alabama State Forestry Service, patrolmen equipped with two-way radios roam the Company's woods on the watch for fires. Fire fighters can be assembled quickly at any spot by the TCI Conservation Department.

### *Decrease of Wheat Consumption*

**W**HAT has been a downward trend in the use of wheat for food over the years in this country, continued in 1948-49. In the 12 months, civilians consumed 137 pounds of flour per person compared with 140 pounds in 1947-48 and 152 pounds in 1935-39.

Consumption of wheat in breakfast food held up considerably better, dropping only one-tenth of a pound from the 1935-39 average of 3.4 pounds per person.

### *Irrigation Farms*

**G**ROUND water developments have increased the irrigated acreage in the arid part of Texas lying west of the Pecos river about 40 percent during 1948 and 1949. This is the only significant increase in cropland in the area in a quarter century although irrigation of dry farm land already under cultivation on the high plains has increased considerably. The investment in land, well construction, land clearing and leveling is approximately \$150 per acre. Unlike other pump irrigated areas of Texas, development must take place before farming begins. For the average farm, the investment is about \$55,000, not including amounts spent for farm implements, fencing or buildings.

Land development in the trans-Pecos region this year and last has brought about 68,000 acres of new land into production. One hundred sixty-one new farms have been added and the average acres of cropland per farm has been increased from 197 to 366.

### *Study of Market Futures*

**A**N economic study of the operation of organized futures markets and their part in the marketing and distribution of agricultural commodities has been undertaken by the Brookings Institution, it is announced by the Institution and the U. S. Department of Agriculture.

This research is being financed jointly by a grant from the Merrill Foundation for the Advancement of Financial Knowledge, Inc., and a research contract with the Department of Agriculture, under provisions of the Research and Marketing Act of 1946. The work is expected to require 3 years for completion.



# HISTORICAL STUDIES AND NOTES

## PROPAGANDA FOILED

### *A Contribution to the Study of Prejudice and Intolerance*

By

FR. THEO. PLASSMEYER, O.F.M.

XI.

#### *My personal experiences*

UNDER those harrowing circumstances it was but natural that I should have some very personal experiences. I want to mention only a few of them.

There were the regular notifications from the Food Administration. The pastors were supposed to exhort their people to observe conscientiously the sugarless-coffee and meatless-day regulations, and many others. Our *Teutopolis Press* took care that they were properly published; but pastors were urged to cooperate. I deemed it advisable to do "my share." Then came the calls to cooperate with the "drives": "drives" to sell Liberty Bonds, "drives" for funds for the Red Cross and many more "drives"; some "recommended" in no unmistakable terms. Also with these I helped the best way possible. Sometimes it was difficult to find time for a sermon. Finally there came the regular weekly supply of material furnished by some "authorized committee" for the "pep talks" on war. Yes, I got my allotments. But for some time I pigeonholed them, though with some misgivings. There was no telling how I might be spied upon and reported for my lack of cooperation. After some weeks, however, I received an assignment intended especially for housewives, with "practical hints," instructing them how to economize. They appeared almost comical to our Teutopolis ladies. The following Sunday I read them from the pulpit with all seriousness. That done, I looked furtively over my papers, to see how the audience had received the "instruction." As I had anticipated, I saw smiles on the faces of many ladies. I knew what they meant; and to vindicate my prestige, I remarked: "My good friends, my personal opinion is that the National Committee on Food Administration could do well by sending a sub-committee to Teutopolis to receive lessons on economy from our housewives, for they are doing even better than required by these instructions. Our ladies deserve

credit for being pastmasters in the art of practising economy, making, of course, due allowance for some 'extravagance' in their dress." Then I took the opportunity to explain my silence on the other instructions; namely, that they were in keeping with the ones I had just read to them and that I was convinced that I could do more towards fostering genuine patriotism and towards advancing the best interests of our country by preaching plain christian doctrine than by martial diatribes; anyway, I could not prostitute the pulpit by war harangues.

*Rev. J. A. M. Wilson*

It was distressing in those days to note how the high-pressure war propaganda seemed to upset the sound judgment of many intelligent and well-meaning people; especially such as failed, for one reason or other, to be properly informed on the game, as it was played by the two great belligerent parties. This was the case with the Rev. J. A. M. Wilson, pastor of Marshall, Illinois, about 40 miles east of Teutopolis and a dear friend of mine; many a time had I helped him in his Church services. He was completely swept off his feet, at least for some time. One Saturday, shortly before midnight in January, 1918, on his way home from St. Louis, Rev. Wilson's train was stalled in a huge snowdrift alongside the high wall of our friary in Teutopolis. The conductor informed the passengers that it would take at least till four o'clock, A.M., before they could pull out and advised them to make the best of it.

Father Wilson came to our friary; and since I knew that he was supposed to conduct services in two different parishes the next day, I hastily prepared a little lunch for him. He enjoyed it, and we had a little chat. But Father was still worked up about the horrible atrocity stories he had heard that day from an "English Major in full uniform," retailing them in St. Louis. Since I did not respond to his stories, as he evidently expected me to do, he was shocked, looked at me in surprise and said: "Father, you do not seem to believe me." I answered: "Father Wilson, to be honest, I do not; in fact, I have a lurking suspicion that this 'English Major in full uniform' is an imposter. Could he not do better for his country by staying on the job in France? Moreover, the Germans are still a civilized people. Whilst I am willing to admit that individual soldiers under provocation might commit such excesses, I find it hard to be-



lieve that these barbarities are committed with the connivance, still less with the approval of their military authorities." That abruptly ended our confab. I took him in silence to his room, begged him to rest at ease and assured him that I would wake him up in time to make his train. However, when next morning I went to his room to see him off, he had already departed. Soon after, I discovered that Father had been so upset by my attitude, that he deemed it his duty to report me to our Bishop, the Most Rev. James Ryan of Alton, and that, though my youngest brother Joseph Plassmeyer, a graduate of West Point, was serving as Major in our army in France, I was pro-German; and advised that it was evidently dangerous to have me as pastor of such a large parish with practically all the parishioners of German descent. Our good Bishop was wise enough not to take any action in the case. I have always considered myself fortunate that this episode did not happen a year sooner, when the spies were "anxious to find out my sentiments about the war." It would have afforded them welcome material for a dangerous accusation against me.

Rev. Wilson and myself did not meet again until shortly after the armistice had been signed, when suddenly we came face to face on a Pennsylvania train going east from St. Louis. The first embarrassment over, I invited him to sit down with me, since the train was crowded. He was honest enough to acknowledge with regret that he had been misled by propaganda and generous enough to apologize for his personal conduct towards me. Then we had a hearty laugh about that "English Major in full uniform."

#### *Anonymous letters*

Finally, during February and March of 1918, I was favored with an abundance of "suggestions", "advice" and even "threats" by parties that seemed much disturbed by the presence of the friary, church, school and priest in Teutopolis. All this was communicated to me by "patriots", who took advantage of our privilege of free speech, but lacked the courage to reveal their identity. They took recourse to anonymous letters. The letters were thrown into our yard or on the doorsteps of our friary, where I was bound to find them. One party, particularly, called upon me very solemnly "to go back where I had come from, since 'they' had not invited me to fill the pulpit." Who "they" were, I could only surmise. At any rate,

I was not particularly intimidated; I was holding my position not by an "invitation" or a "call" of the parishioners, but by appointment of the Bishop.

However, towards the end of March, I received a letter by mail altogether too vicious, as not to feel uneasy about it. The same bore the cancellation of Lafayette, Indiana, and contained the most blasphemous oaths, threatening "to get me" and "to wipe the whole church compound off the face of the earth by dropping bombs upon us over night". From the history of our country I remembered only too well the havoc wrought by the Knownothing riots not much more than at the time, sixty years ago, as not to sense danger. At that time "poor Irish Catholics were butchered," Catholic priests were maltreated, even tarred and feathered, Catholic churches were burnt down, other Catholic institutions, including a convent and an orphanage, were demolished. There was no telling what mob fury might do again, especially with our modern means of destruction. My first impulse was to give the letter to our postal authorities; but upon second thought I took it to the Rev. Roger Middendorf, Rector of St. Joseph's College, for advice. He was horrified and urged me not to say a word about it and by all means to destroy the letter, because any form of publication would make matters only worse. I did destroy the letter; but I am sorry I did, because today it would be at least an interesting document.

The result was that now more than ever I realized that, whilst we had succeeded in pacifying our immediate, antagonistic neighbors by our public declarations and in convincing the Department of Justice in Washington of our loyalty, there was still that by no means small element of more remote, rural population which, though well-intentioned but with a mind poisoned by tradition and education, was prejudiced against us on account of our race and our religion. It was that hinterland population amongst whom Catholics were scarce, who, on account of the horse-and-buggy means of travelling, had but little contact with the larger outside world, and whose reading was largely made up of such anti-Catholic literature as the "Menace", the "Yellow Jacket", the "Tracts of The Jehovah Witnesses", and possibly also the Bible to which they gave their own interpretation,—from which danger was threatening. For weeks I had been vainly



studying how to overcome this menacing situation, when suddenly an unprecedented opportunity to do so, offered itself.

## CHAPTER X.

### *Loyalty Demonstration*

Up to this time the spies, informers and all the other fault-finders kept us on the defensive. Now, of a sudden, there was a chance for us to take the offensive. Could we dare take it? Let us see what happened.

#### *The Demonstration is Ordered*

It was 9:30 p.m., Saturday, March 30, 1918. I had just returned from the confessional and was making the final arrangements for the divine services of the next day, when the doorbell rang. The Brother Porter had already retired and I answered the signal myself. In the parlor, I found Mr. William Weber, junior partner of Weber Brothers, waiting, rather nervous: I surmised a sickcall. But Mr. Weber informed me that they were having a meeting in the bank, which I was requested to attend.

Accordingly, we walked over to the nearby bank in silence. Entering, I found almost all the leading men of the town assembled in an informal meeting: there were the Webers, Schultzes, Siemers, Rundes, Brumleves, Fuelles, Mr. C. A. Worman, of the *Teutopolis Press*, Mr. Joe Pudenz, and others. I could easily tell that something was rubbing them the wrong way. Mr. H. J. Weber, president of the bank, held a letter which evidently was the object of their discussion. He showed me the letter and asked me to read it. It was a letter from the State Committee of Defense, Springfield, Illinois, to our mayor, Mr. Ben Weber, directing him to arrange for a "Loyalty Demonstration" for Sunday afternoon, April 14. They, the Committee of Defense, would send the speakers for the occasion. We were to provide a hall, advertise the meeting and urge the people to attend.

It should be noted that "demonstrations" were common in those days. "Someone", an "expert", of course, would get "himself", commonly "her-self", appointed by "someone", and that was deemed authority enough for the appointee to be entitled to a hearing and to put on the "demonstration"; that means, to give lessons on some special work or occupation. The "expert" would

show up and advertise, generally through the school children, where and when the "demonstration" would be given and what the topic would be. The attendance would be made a matter of patriotism and, naturally, the non-attendance, or the making light of the "demonstration", would be construed as a lack of patriotism. Thus we had had a "demonstration" on War gardens for children. What came of it, we have seen.

Also our ladies and housewives had had all kinds of "demonstrations". They were arranged on the assumption that our women folks knew, indeed, well enough the rudiments of housekeeping; now they were to be shown how to turn all their drudgery into "art". Accordingly they had "cooking demonstrations", "canning demonstrations", "knitting demonstrations", and many more "demonstrations". But these "demonstrations" soon tired our good ladies. Having attended a few of them, they discovered that all the lessons in "art", all the endeavors of the "experts" to lift their prosaic housework to the high level of aesthetics, to make it inspirational, elevating, patriotic,—might improve the technique of scraping pots; but, after all, scraping pots remained just plain, prosaic pot-scraping. And they became aware that the true inspiration for their humble occupation had to be drawn, not from these "artistic demonstrations", but from the religious ideals and instructions given by their pastors and from the age-old, Christian traditions handed down by their mothers and grandmothers.

Even "loyalty demonstrations" for men were coming into vogue. They had had a few in neighboring towns. But they were given upon the initiative of some local organization of men; and, naturally, some outside speaker would be called in to enhance the celebration. However, now our men—! But I must come back to my story.

#### *The Demonstration is Planned*

After I had read the letter from the State Committee of Defense, asked

*Mr. H. J. Weber:* What, Father, do you think of the letter? And what would you suggest to do about it?

*Myself:* Mr. Weber, it seems to me that events are taking a new turn, which is not yet sufficiently clear to me. You men have already discussed the contents of the letter. What would you suggest?

*Mr. H. J. Weber:* Most of us agree that we can not ignore the instructions concerning the Loyalty Demonstration. They come from a state com-



mittee. If we did, it would be too bad for us. We would give our critics additional reason to accuse us of lack of patriotism. But what can we do? Advertise as much as we please, our people will not attend that meeting. However, Father, would you be kind enough to let us have one of the larger schoolrooms for that afternoon?

I perceived that I was getting just such an information as I had surmised. Our men, though they were ever so careful in giving vent to their sentiments, felt hurt in their self-respect, felt insulted in their patriotism. Before they had been given sufficient time to discuss a demonstration on their initiative, certainly before they had expressed themselves averse to one, noisome busybodies in higher places with their yen for reforming others, took it for granted that the people of Teutopolis were lacking in patriotism, took the initiative out of their hands, and attempted to do some public prodding on their part. All this was to be made public through local channels. This was what the men resented. And who could blame them for it? The situation was disagreeable, to say the least. I tried to calm the threatening atmosphere.

*Myself:* Gentlemen, you have called me to this meeting to take part in its deliberations. I hope you will allow me to make a few remarks on this matter. I am in perfect agreement with Mr. H. J. Weber's first statement. We can not disregard the orders of the State Committee of Defense. If we do, we expose ourselves to adverse criticism which, to my mind, will be used against us publicly. That we can not afford. Then the important question arises: what shall we do? On this point I disagree with Mr. H. J. Weber, that we make only a half-hearted attempt to meet the instructions of the Committee of Defense. It must be wholehearted. I would suggest that Mr. Ben Weber, our city mayor, answer that letter with the best possible grace. Tell them that we received the letter, that we gratefully accept the services of their representatives, that we shall advertise the meeting, that we intend to honor their speakers with a reception program; in fact, that we shall do everything to cooperate with them to make the meeting a success. They can not possibly find fault with that arrangement. Indeed, it should please them. Finally tell them that, if his program is acceptable to them, they need not answer; if, however, they should wish to make any recommendations, they are welcome to do so, and we shall take them into consideration (applause).

Moreover, you all know that we need a Service Flag for our boys already in the army and navy. I accept the responsibility of procuring one, and let us make its dedication part of the reception program. I know also that you men are planning to raise a large flag on the premises of the school across the street from the church. Try by all means to have the pole and the flag ready by that day. In that way we could close our program for that Sunday with a formal flag raising. That would make it an impressive, patriotic celebration and it should convince anybody of our loyalty (applause).

The next thing we need is publicity. We want the crowd to be present. We want a mass meeting, and for that we need advertising, all the advertising we can get, not only in our local Press, but also in the papers of our neighborhood. Let our resolutions of tonight be relayed to them; let it always be mentioned that the State Committee of Defense is sending special speakers. Here is a big job. Somebody suggested Charles Worman, our editor!

*Mr. C. A. Worman:* I shall gladly function as our committee on publicity. If anyone in town knows anything about publicity, I should. That is the game I have played all my life. As Father suggested, I shall get this information into the other papers.

*Myself:* Thanks, Mr. Worman; I knew we could bank on you. With this publicity, it would seem to me that a schoolroom will be too small to accommodate our visitors. I think we shall need our Society Hall (parish hall), which, as you know, holds about a thousand people. I shall make it available for the celebration. Moreover, gentlemen, do not forget that we need a chairman. At once a call came for Joe Pudenz, the chairman of our Liberty Loan committee!

*Mr. Pudenz:* Folks, I think you made a poor choice. But if it's got to be. All right.

*Myself:* Thanks, Joe. Moreover, gentlemen, that program is not complete with a speaker or two. We have to greet our visitors with a speech of welcome. We all know that Mr. Ben Weber, our city mayor, always acquits himself with credit when there is a question of a speech to be made. I think it is up to the city mayor to welcome our guests and visitors. How about it, Mr. Weber?

*Mr. Ben Weber:* There is certainly a call for a speech of welcome. I shall try to do my best.

*Myself:* Thanks, Mr. Weber. I, too, may make



an attempt to sandwich in a brief talk on the loyalty of Teutopolis, when I dedicate our Service Flag. Finally, what about a band? We can not have a spirited, patriotic gathering without a band. No mass meeting is complete without a band. It takes a good band to put the right spirit in a public gathering (applause).

Mr. H. J. Weber: Would it not be grand, if we could secure the college band for that afternoon, Father?

Myself: I do not see why we should not be able to engage its services. The college is part of our community and, no doubt, is interested in our Loyalty Demonstration. I shall see the Rev. Rector about it. And it would seem to me, gentlemen, that with such a program we should be able to tender our most fastidious visitors a most agreeable reception (applause). The meeting adjourned.

(To be continued)

## Book Reviews and Notes

### Received for Review

De Salza, André: Touring Italy in 1950, A Holy Year Guide with 16 Maps, Greenberg, Publisher, New York, N. Y., \$1.75.

Carmelite and Tertiaries: Take This Scapular!; Carmelite Third Order Press, Chicago, 1949, \$2.50.

### Reviews

The Didache, The Epistle of Barnabas, The Epistles and the Martyrdom of St. Polycarp, The Fragments of Papias, The Epistle of Diognetus. Newly translated and annotated by the Rev. James A. Kleist, S.J., Ph.D., Ancient Christian Writers, The Works of the Fathers in Translation, No. 6. Edited by Johannes Quasten, S.T.D., and Joseph C. Plumpe, Ph.D., The Newman Press, Westminster, Maryland, 1948. Price \$2.75.

WHILE realizing the importance of early Christian writings, priests and seminarians seldom consult these works directly. Various reasons can be given why Father Kleist's excellent translation should remedy this situation considerably.

First of all, this volume, as is plainly indicated in the title, contains basic writings of the early centuries. Secondly, the translation is clear. This in itself is sufficient for recommendation, but the reader will find still greater aids. Father Kleist's excellent introductions to the individual works and his explanatory notes of the text supply the reader with a background and render the difficult passages intelligible. Thirdly, since the contents of the present volume extend to apologetical, dogmatic, moral, and pastoral theology, liturgy, and Scripture, students are able to obtain a fundamental grasp of early Christian beliefs and practices.

Undoubtedly, not all critics will agree with Father Kleist's interpretations, especially that of the Eucharistic celebration as narrated in the *Didache*. But unless new evidence is brought to light this and similar questions will never be definitely solved. Whatever opinions may be held, the unprejudiced reader will admit that Father Kleist's arguments are cogent.

Under the present circumstances, however, matters of this nature are of secondary importance. The value of the entire Ancient Christian Writers series, and in particular of this volume, is to make available in a

convenient and intelligent form, to American and English readers, and especially to priests and seminarians, the basic Catholic works of the early centuries. Father Kleist has accomplished this task admirably.

Although it does not fall directly within the scope of this review, I wish to honor the memory of Father Kleist who died shortly after the publication of this volume. It is a final tribute to the memory of a man who dedicated himself unsparingly to a difficult task—that of making the Fathers, especially the earliest ones, better known—and his efforts should bear fruits for many years.

THEODORE LEUTERMAN, O.S.B.

Rowan, John Patrick, The Soul (Translation of St. Thomas Aquinas' *De Anima*) vii—291 pages. B. Herder, 1949, \$4.

John Patrick Rowan, Assistant Professor of Philosophy at De Paul University, and B. Herder Company have earned the gratitude of all students of psychology and philosophy by bringing out this excellent volume, complete with notes and index. It is an inviting volume, printed in clear type, attractively bound. The notes were prepared carefully, with several helpful historical bits of data added here and there. In the note on page 7, on Galen the early physician we find the date "A. D. 131-201", which, it will be seen, is very clearly proposed as a certain date, whereas usually Galen's dates are given as "circa A. D. 130-200"; many of the notes are of importance to understand the allusions in the text, as on page 95, the words of the text "abundance of spirits" are explained briefly in a note as "an allusion to the ancient belief that the heart by its natural heat produced certain 'animal spirits' which passed through the body and accounted for most of its vital operations." Thus the notes really elucidate the text, and there is no one who does not recognize the need of notes in reading ancient works. Since the "*De Anima*" is generally thought to have been written between 1266 and 1270, modern readers are in need precisely of such help to read it intelligently, for it is a common mistake to read into the text of St. Thomas Aquinas meanings which really were attached to certain words only in the course of the progress of psychology since his death in 1274.

JOHN JOLIN, S.J., Ph.D., S.T.L.



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Central Bureau of the Central Verein  
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## QUINCY PREPARES FOR NATIONAL CONVENTION

BY way of laying the ground work of a successful 1950 National Convention, Mr. F. W. Heckenkamp of Quincy has been working diligently these past several months to elicit the interest and support of the entire Catholic populace of his city in the forthcoming annual meetings of the Catholic Central Verein and the National Catholic Women's Union. Recognizing the necessity of more thoroughly familiarizing the Quincy Catholics with the nature and mission of our two national organizations, Mr. Heckenkamp called a special meeting for the evening of January 30.

Despite the fact that sleet, snow and a freezing rain combined to make the night most disagreeable, some thirty representative men and women assembled under Mr. Heckenkamp's chairmanship in one of the meeting rooms of the Western Catholic Union Building. Addresses were made by the Director and Co-Director of the Central Bureau, both of whom were able to attend the meeting because Quincy is approximately 150 miles from St. Louis. That the remarks of both speakers were well received was evidenced by the questions asked during the discussion period. Central Bureau literature was readily accepted by the men and women present, who freely pledged their full cooperation as hosts to the 1950 Convention. Remarks on behalf of the

Catholics of Quincy were made by Monsig. Henry B. Schnelten of St. Boniface Church. Monsig. Schnelten is also Director of the Rural Life Conference of the Springfield Diocese.

We suggest to all our societies the feasibility of following the lead of our Quincy affiliates in giving early consideration to the National Convention and their State meetings. Early planning insures better attendance and more fruitful deliberations.

## State Conventions

FIVE State Branches have thus far announced the cities, and in some cases the parishes and the exact dates, of their conventions in the present year. The Connecticut societies of men and women will convene in St. Boniface Parish, New Haven, on June 3-4. The Catholic State League of Texas will meet in Lindsay, probably in July. The CU of Pennsylvania will convene with the Women's Union in St. Mary's Parish, Altoona, while the New York organizations will meet in Holy Trinity Parish, Syracuse, on Sept. 29, 30 and Oct. 1. The CU of Missouri will convene, together with the women's State Branch in St. Mary's Parish, Cape Girardeau, on September 10-12.



## *Assisting Refugees*

**S**PONSORS are being sought for five German children by the "Save the Children Federation," with headquarters in New York City. These cases are indeed pitiable, but no more so than tens of thousands of others to be found among the ten million expellees, located in all parts of Western Germany and Austria. One of the cases reported by the organization referred to is that of Anita K., four years of age:

Moved to Czechoslovakia with sisters, mother when Poles took over Schlesien. Czechs next expelled them, and they spent four weeks on the road. Anita almost starved to death and had to stay in a hospital for nine months. Mother and sisters settled in a refugee camp. Father released from POW camp. Since spring of 1947 have lived in small quarters in dilapidated barrack in ruined part of Hamburg. Have no bedding to protect them from cold, rainy climate of Northern Germany. Father lost his job when business failed. New baby lives in laundry basket for want of warm clothing. Anita is sweet, gentle, loving, frail. Needs good food. Shoes have large holes, are beyond repair. Has only thin cotton stockings, and all her clothing is thin and worn.

Now to the letter of a mother of four children, who obtained the address of the Central Bureau from her sister, a Nun in a Convent of the Good Shepherd. Moreover, the truthfulness of her statement is vouched for by the Pastor of the Catholic parish at Osterode. "On January 22, 1945, Frau Martha Witt, with her four children fled from Heilsberg in East Prussia, to Petershütte bei Osterode. She is in great want, because it is very difficult for a woman to provide for herself and four children at this time. Moreover, two of the children are ill; the oldest child, Helga, is suffering from tuberculosis, the next, Alfred, is suffering from curvature of the spine and is undernourished. Mrs. Witt has absolutely nothing, not even quilts to cover up with. Together with her children, she is therefore in great want." Hence, we again ask the members to remember the decision of the San Francisco Convention that the relief work is to continue.

To his endorsement of the requests for food and clothing, addressed to the Bureau, by an old couple, refugees, the Pastor of the Catholic parish at Schmoelln, in the Diocese of Meisen, (Russian Zone), writes:

"Want here is very great. Alone I take care of sixty places with between four thousand and five thousand Catholics. About ninety-seven percent of them are exiles." For the gifts coming to us from America, we are always grateful. The people are overjoyed when, from time to time, I distribute donations among them. "Accept my hearty God reward you."

An exile, writing from the banks of the lower Rhine, thanks the Bureau for having sent him two bed sheets, two pillows, three pillow slips, three kitchen towels and three face cloths. In addition this Care Household package contained four pieces of soap. "This was the first real joy experienced by myself and family since we were forced to leave our dear home-country, Silesia.

Moreover, it was the first help we received in these four years of misery. Our want is really serious, because it was impossible to save anything when we went into exile. While it is possible to once more buy many things here, the prices are so high that for people of meager means it is impossible to buy anything. Thus, for instance, I have been able to procure only three beds for my family of six people. For those still to be procured I am in need of blankets, which I am unable to buy because of the absolute necessity to procure more warm clothing for the members of my family. Hence your consignment reached me as a heaven-sent gift!!

We would like to address to our readers the question, what to do in a case such as this? From a town in Lower Franconia the curate has addressed the following communication:

"I have been informed that your charitable organization sends relief packages to Germany. Should it be possible for you, I would ask you to please direct such a package to this parish, in order that I may be able to distribute the contents among the refugees, most of whom are unemployed."

What we would wish to do is, to send this priest either two Care or two Caritas-Copenhagen packages. The former would cost \$20, the latter \$13. As things are, it is questionable whether we will be able to do anything.

What is known as the Eifel, a mountainous district on the Moselle River, is one of the poorest parts of Germany, because the soil yields but poor crops. The political and economical chaos into which Germany has fallen has, of course, made conditions worse, and hence cases of extreme poverty are found among the people.

The pastor of a village in the Eifel recommends to the Bureau a certain woman of his parish for relief, with the statement, "she is one of the very poorest human creatures I have known; plagued by sickness and poverty for thirty years! Should you extend aid to her, you will be performing a true work of Christian charity."

Some months ago a priest in Germany appealed to us for a cassock in behalf of a student of theology, an exile. It was possible to supply the need and the article is now serving the individual it was intended for. The German pastor writes us; "Our Sisters of St. Francis, whose Mother General is now an American residing in Rome, have altered the cassock to fit the young theologian who is deeply happy, and I am happy with him, because he is so poor. Everything he had was lost when he fled from the East Zone."

The request of the mother of two children, twins, for aid is verified by Dean H....., of Witten-Ruhr, in the following statement: "The family L....., members of our parish, is in want at the present time, because two children are in the hospital. Let me ask you to help them soon, if possible."



### *Too Few Mainstays*

HERE and there the institution of Central Bureau Agents still survives, as it does in St. Joseph Society of New Ulm, Minn., where Mr. Alex. F. Ranweiler has for many years held this office. On March 19th, when the organization observes the seventy-fifth anniversary of its foundation, copies of the prayer compiled for the Holy Year by Pope Pius XII will be distributed among almost seven hundred and fifty members, together with copies of the Free Leaflet on the services Catholic education has rendered the Nation, which has Fr. Albert Muntz, S.J., for its author. We need promoters of this kind in every society; Catholic Action must be propagated by individuals whose well tempered zeal for the cause of religion and humanity urges them on to engage in the social apostolate.

### *"Large Oaks from Small Acorns Grow"*

A NUMBER of societies have for years cooperated with the Bureau by taking up penny and dime collections at their meetings in accordance with the policy recommended by us. Among the most faithful of these is St. Boniface Society of New Haven, Conn., founded in 1871. All told this organization obtained, in 1949, \$38 in this manner. The latest payment, of \$12, was received early in January.

Could we prevail on at least a majority of societies affiliated with the CV to adopt this plan, the missions would benefit greatly. At present, we desire to help a veteran missionary in New Mexico to purchase a school bus, the use of which has become necessary because of the decision of the Supreme Court of the State, denying assistance from public funds to parochial schools for any purposes whatsoever. To help this champion of Christian education in a practical fashion would count for more than the customary expressions of indignation over the injustice imposed on Catholics by the prevailing policy to collect school taxes from them without sharing the proceeds with them. This tax money is shared in some other countries on a pro-rate basis.

### *Social Study Groups*

THE Central Verein and the Bureau have through the years advocated that State, district and also local organizations should organize discussion groups and study clubs with the intention to develop leadership and to promote among all members sound knowledge of those facts and principles which are required for Catholic action and a program of social reform.

The members of St. Joseph's Society of San Antonio, Texas, recently undertook to establish a study group, devoted to the study of the Encyclicals of the popes on the great questions of the time. Rev. Roy Rihn presided at the first meeting of the group, on January 27, which was attended by seventeen members. Rt. Rev. Peter J. Schnetzer, Pastor of St. Joseph Church, as well as his Assistant, Rev. Henry Rolf, will assist the group.

Joseph A. Kraus was elected Chairman and Louis Hoog, Secretary.

Lent is a period of the year when all Catholics strive to revivify their personal spiritual and moral life. It is an appropriate time also for serious consideration of the world we live in and the problems that cry for solution. Well arranged and well conducted discussion clubs are well adapted for this purpose.

### *Msgr. George W. Ahr to be Bishop of Trenton*

IT was with great joy our members and friends at Newark and Irvington, New Jersey, received the information that Msgr. George W. Ahr, in the recent past Rector of Immaculate Conception Seminary at Darlington, had been appointed Bishop of Trenton, to succeed the late Bishop of that See, William A. Griffin, recently deceased.

The Bishop-elect is in the prime of life, having been born at Newark on June 23, 1904. His parents, now residents of Irvington, are Mr. and Mrs. George Ahr. The Bishop's scholastic background points to a careful training. He attended St. Benedict's Preparatory School, conducted by the Benedictines at St. Vincent's College in Pennsylvania, from where he went on to Seton Hall College in New Jersey. Ultimately the Bishop-elect went to the American College at Rome, and there his studies resulted in the bestowal of the degree of Doctor in Sacred Theology on July 28, 1928. The past few years Msgr. Ahr has spent at Darlington in further preparation for what we hope may be this Bishop's life work.

### *Five Life Members*

OUR Foundation and Expansion Fund has been increased by \$500 through the action of the remaining members of the Ss. Peter and Paul's Benevolent Society of Seneca, Kansas. Long our friends, the surviving group of the organization referred to concluded it to be impossible to continue the existence of the society. But instead of dividing between them, as was their right, the remaining funds, they decided to acquire a life membership in the Central Verein for each of the five surviving members.

In this fashion, Ss. Peter and Paul's Benevolent Society continues to sustain the Bureau, while during their lifetime the five men, who adopted the generous policy, will receive *Social Justice Review* and other printed matter, issued by the Bureau. The five life members are, Frank Block, Herman Hinrichs, Ben Henry, F. J. Holthaus and C. A. Wichman, all of Seneca, Kansas, or vicinity.

One of our readers in Brooklyn recently wrote us: "I would feel lost without my monthly copy of *Social Justice Review*." The writer, let us add, is a layman.



## Death of Bishop O'Dowd

THE Most Reverend James T. O'Dowd, Auxiliary Bishop of San Francisco, died on February 5 as a result of injuries sustained the previous day in an auto accident. The priest who was riding with the Bishop, died immediately after the accident.

Bishop O'Dowd is remembered affectionately by the men and women who attended the San Francisco Convention. Representing his Ordinary, Archbishop Mitty who was absent on his "ad limina" visit to Rome, Bishop O'Dowd addressed the delegates on Sunday after the Solemn Mass and at the Civic Demonstration. He was an authority in the field of Catholic education.

## Necrology

UP to a few years ago every convention of the CV of New York State counted upon the presence of "Uncle John" among the delegates from local societies. There was something so serious on the one hand and so quizzical on the other in the demeanor of this man, that he always aroused the interest and not infrequently the merriment of a convention.

Born on March 3, 1859, John Schenk, the oldest member of St. Joseph's Benevolent Society of Brooklyn, died in Holy Family Hospital of that city on January 25th. For many years he had lived a retired life, but towards the end, and much against his will, his friends had found a home for him with the Little Sisters of the Poor. He did not, however, long survive this change in his mode of life.

While Secretary of his society he kept in constant touch with the Central Bureau. Moreover, as his successor wrote us, the convention reports delivered to his Society were inspiring. One of Schenk's mottos was, "You must visit different states and cities to become acquainted, and that is what keeps you young."

One other name, that of Mr. Fred H. Otten, has now been removed from the list of Life Members and transferred to the In Memoriam record. A resident of Milwaukee, the deceased died on the eve of the New Year, as it were, in December, 1949.

In the eyes of men, Fred H. Otten's life may have been uneventful; at least we were sent no long newspaper stories lauding the departed, not alone a member of St. Bonaventure Society of St. Francis of Assisi Parish, but also of the Third Order of the great Umbrian saint who, after seven hundred years, still proves to men that the way to social reform begins with the individual. The In Memoriam Mass provided for deceased life members by the CV was asked to be read in Mr. Otten's home parish.

Writing from Schleswig Holstein, crowded with Catholic exiles, Father Borowski says: "I thank you most heartily for your charity, because you have sent care parcels to the poorest of fugitives of my parish. I wish for you health and God's graces in the New Year. I feel greatly obliged to you."

## District Activities

### Rochester, N. Y.

FEDERAL aid to education and the principles involved in this question were the chief subject of discussion at the January meeting of the Rochester Federation of the CV, conducted in Holy Redeemer Parish Hall. President August M. Maier presided. In his presentation, Mr. Joseph H. Gervais reviewed the Declaration on the problem adopted by last year's Convention of the CCVA. Summing up the opinions voiced in the course of the discussion, Mr. Gervais finally stated:

"Catholics must insist that any federal bill granting aid for education contain at least a recognition that non-public schools may be maintained as a matter of right, and that they are a part of the American system of education. This is necessary for the reason that a very large number of the people of our country consider the public school as the only truly American educational institution, and look upon the maintenance of non-public schools as a privilege accorded the groups who maintain such schools."

It was reported that the local Kolping Society had collected, packed and shipped over 24,000 pounds of clothing, food and medicine to Germany for the benefit of brother Kolping members there. Reports of activities by their societies were also submitted by Messrs. Edw. Micek, William Roeger and Stephen Kuchman.

### St. Louis

Fifty one delegates and four priests attended the monthly meeting of the St. Louis and St. Louis County District League of the Catholic Union of Missouri on January 29 in St. Andrew's parish hall in Lemay.

The guest speaker was Hon. Edward M. Ruddy, Judge of the Circuit Court of St. Louis. Judge Ruddy chose for his theme, "The Catholic Lawyer's Position on Divorce." He gave a clear statement of the moral principles which both the Catholic jurist and the lawyer must observe in playing their respective roles in this most serious marital problem. Not the least important in his scholarly address was the Judge's observation that complete withdrawal of Catholics in the legal profession from the field of civil divorce would redound to the harm of both individuals and society. It is known that Catholic judges and lawyers have often prevented a contemplated divorce, and with the help of a priest affected a reconciliation.

Cyril Furrer, President of the Catholic Union, announced that the annual State Convention would be held in Cape Girardeau, September 10, 11, and 12. Other business included a report of L. Koerner, Chairman of the Central Bureau Assistance Committee. Announcement was also made of a contemplated Catholic Day to be held at St. Anthony's Parish, St. Louis, in May.

Father Suren spoke briefly on Central Bureau activities, calling attention to the latest pamphlet, "The State and the People." Significantly, every delegate purchased a copy of this pamphlet.

Concluding remarks were made by the Spiritual Director, Rev. A. A. Wempe.



## Microfilming of Newspapers and Records

IN 1946, the Committee on Negro Studies of the American Council of Learned Societies, Washington, D. C., appointed Mr. A. S. Pride Director of the Lincoln University School of Journalism, Jefferson City, Mo., to prepare microfilm copies of Negro newspapers published before 1900, thus making microfilm positives available to libraries and educational institutions. It is estimated, according to the "Negro Yearbook," of 1947, altogether 500 or more Negro journals appeared before that date. Commenting on this project to preserve historical materials on the Negro press, the source referred to states: "This systematic microfilming of early newspapers and making them available, is a fundamental step toward the collection of adequate historical source data on the Negro."

The Bureau has on a number of occasions referred to the need of microfilming of some of the valuable historical material contained in the Central Verein Library. Much of this material is printed on paper stock that becomes brittle with age and disintegrates. To safeguard these historical records for the future, it will be necessary to microfilm the numerous volumes of Catholic newspapers now in the Central Verein Library.

## Let's Hold What We Have

AT the end of 1949, St Joseph Society of New Ulm, Minn., an outstanding example of the growth of an organization of this kind in a middletown, had, in addition to 669 adults, 136 juvenile members. It also speaks well for the conservative spirit of our people that only a single member was lost because he permitted his dues to lapse. But there were five deaths, one of whom was an adopted member.

The list of disbursements throws much interesting light on the activities of the local organization. Payments for sickness insurance have not proven burdensome in 1949; the total reached only \$981.70. On the other hand, the CV appeal in behalf of the Bureau was met with a collection that netted \$102.56. But this is only one of a number of donations made in the course of the year by St. Joseph's Society for educational and charitable purposes. Loretta Hospital, of New Ulm, to mention a case in point, was donated new furniture for one room.

We mention these facts because people hardly recognize sufficiently the services these mutual aid societies have rendered their members. Carried away by the flood of propaganda intended to promote the idea that the Welfare State will provide "social security" for everybody, many are apt to overlook the true value and virtue of mutual aid.

It is a Retreat Master tells us: "I commend and congratulate you for the good work you are doing in *SJR*. May the good Lord give more power to you."

## Miscellany

THE policy adopted by the Catholic Life Insurance Union of Texas, an affiliate of the CV, to share profits annually with its members was observed again at the end of the last business year. Some twelve thousand dividend checks were sent to policy holders. The total number of members now is more than fourteen thousand. The organization is warranted in calling itself "a non-profit cooperative."

With the intention of preparing the members of the Syracuse Local Branch of the CV for this year's convention of the State organization, to be held in their city, the officers of the Federation have addressed a communication to each and every member associated with the Branch. The letter was accompanied by the Central Bureau's leaflet, published at Christmastime, "About Our Program." This enclosure was decided on, because the January meeting of the Federation believed the leaflet "an excellent medium for spreading interest in our work among all members of the Central Verein."

Early in January our Rochester Branch attended services conducted in memory of the late Fr. Jacob Staub, who imbued the organization with the spirit which has long distinguished it as the leader among organizations in the State of New York. It was the twenty-sixth anniversary of his death was observed with a Mass read in Holy Redeemer Church. The sermon of the occasion was preached by Rt. Rev. Msgr. F. William Stauder, the pastor, who commended the Federation for having so steadfastly continued to honor the memory of Father Staub. He urged them to continue the work he had helped to inaugurate with a zeal that was peculiar to him.

The January meeting of the Rochester Verein discussed Federal Aid to Education along the lines of the Resolutions adopted by our San Francisco Convention.

When, in Roman times a Christian was condemned *ad metala*, his fellow Christians remembered him, although the mine to which he had been sent, might be located in Spain. Christian charity would not forget those who suffered for their faith. But, however, cruel the Romans may have been, they appear not to have interfered with works of mercy.

Both modern Christians and modern pagans are evidently molded in a different cast. We know that all over Eastern Europe numerous Catholic priests, laywomen and laymen, are laboring in mines, most of them broken down in health due to hard work and the lack of nourishment. But what is done to alleviate their misery or secure their freedom?

Quite incidentally a refugee from Czecho-Slovakia, living in lower Bavaria, in a letter to the Bureau referred to the lot of his brother, a priest, who was arrested by the Czech police and regarding whose lot the writer was uncertain, until told by other exiles what had become of him. Together with other priests he was condemned to forced labor in the bituminous coal mines near Brix. "He himself does not write us," we are



told, "but a pious family which resides in his former parish in the Bohemian forest, has informed us that in spite of the hard labor he was obliged to perform he was well and looking forward to his release. He has been promised that by applying himself diligently he may hope for his release at an early date." We are also told that a large number of Sudeten Germans are still engaged in forced labor in the mines of Czecho-Slovakia.

A substantial amount has been contributed by the Catholic Women's Union of New York City to this year's Bureau Sustaining Fund. It is to receive five hundred dollars in two installments of two hundred and fifty dollars each. Knowing, as we do, how many appeals are addressed to the organization and how liberally it replies to all of them, the Bureau cannot help feel that the organization realizes the needs of our institution should be granted precedence.

Some of our readers may have been perplexed by two misleading headlines found on page 355 of the *SJR*'s February issue. They were out of place, because the evil-spirited imp responsible for typographical and similar errors, had succeeded to score a complete victory. It was for him a red letter day when the issue went to the press and from the press to the P. O., without anyone having discovered the confusing error.

Due to demand for the leaflet, the Bureau has reprinted the small 4-page folder, "About Our Program", first published as an enclosure with our Christmas appeal. Organizations and members will find it useful as a means to convey to new or prospective members an understanding of the program of Catholic social action in which the Verein and the Bureau have been engaged for so long.

One passage points out that in spite of absence of spectacular success, "The Verein is an acknowledged precursor in the field of Catholic social thought in our country, and a staunch advocate of the renewal of society according to principles equally far removed from doctrines either of a liberalistic or a socialistic nature." In the light of present-day trends, this approach should be of particular interest to Catholics. Already in his day, Pope Pius X advocated "that Catholic activity should seize the opportune moment and advance courageously its own solution" to social and economic problems.

Copies of the leaflet are available from the Bureau upon request.

Now in its thirty-first year, the *Catholic Layman*, official organ of our Texas Branch, devotes over two and one-half pages of the January issue to the reports of local secretaries. No less than twenty-nine societies have contributed information to these pages, edited by Mr. Claude J. Marty, the State organization's General Secretary.

In many cases these officers have reported an increase in membership, of activities, contributions for the Central Bureau or other charitable purposes. Well edited, these reports make interesting reading.

It appears from the same issue of the *Catholic Layman* that the New Braunfels Society furnishes the Public Library of the famous city with a copy of *Social Justice Review*. Mr. Marty suggests that more societies should adopt this policy and thereby help to cultivate a better knowledge and understanding of the great questions of our times as expounded in our monthly.

For a number of years we have been in correspondence with a Catholic scientist in Malaya of Indian stock who has written us:

"My two daughters have gone to Australia, because I found it difficult to get them friends here (I live very far from the town, among people who do not mix with Asiatics). In Australia they are in a Catholic convent, and both have done some work among the people and have secured some persons to practice the message of Fatima, the family rosary and secured members for the Reparation Society. Thus far, they have experienced no hardship owing to their origin or nationality."

However well intended they may be, the Catholics of a number of European countries cannot assist their missionaries abroad, because their currency is worth so little. This is the explanation for the statement an Italian Jesuit missionary in India has written us:

"These times are very sad for the missions and missionaries, due to the last war and its sad aftermath, the disastrous consequences of which still make themselves keenly felt. Just think, 1949 brought no assistance of any kind from Italian benefactors, not a single cent nor any other kind of help reached Paynurnur from Italy. And that, although the Mission is entrusted to Italian Jesuits, and while before 1940 a good deal of aid was granted us. In 1948 a statue of the Sorrowful Mother and some linen, chiefly intended for the portable altar, reached me."

German and French missionaries suffer from the same condition; Belgian missionaries are a little better off, as are those from Holland. But even they cannot expect to receive the assistance they did formerly.

"We have but few pieces of bedding of any kind. Good-hearted people have given us feathers to use for coverlets, but we are badly in need of inlets which we cannot purchase here, particularly so because we lack the means. Should it be possible for you to help us in this regard, we would be most grateful." Thus the letter written in behalf of a family of six people, all of them refugees. Their Pastor has added the following recommendation: "I wish to verify the above request and recommend it to your charity."

## Contributions to the CV Library

### General Library

BALTIMORE & OHIO R. R., Maryland: Farrington, S. Kip, Jr.; Railroads of Today, New York, 1950—REV. LEO A. DOYLE, S.J., South Dakota: The Crusader, 1948-1949 Year Book; Holy Rosary Mission High School, Pine Ridge, South Dakota.—FORD MOTOR COMPANY, Michigan: The



Human Bridge, Michigan, 1949.—CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE, New York: International Conciliation, Technical Assistance for Economic Development (Program of the United Nations and the Specialized Agencies) New York 1950.

#### Library of German Americana

THEOBALD DENGLE, New York: Fritz Reuter Altenheim, 52. Jahresbericht October 1949, New York, 1949.

## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to  
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*Address, Central Bureau, 3835 Westminster Place,  
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#### Donations to the Central Bureau

Previously reported: \$5,190.90; Rt. Rev. B. Hilgenberg, Ill., \$5; Rose M. Franta, Minn., \$1; N. N., Kansas, \$100; N. N., Mo., \$1; Rev. R. Cotter, S.J., N. Y., \$1; St. Joseph Soc., Carrington, N. D., \$10; Peter Mohr, Kans., \$5; Brooklyn Branch CWU, N. Y., \$25; Catholic Kolping Soc., San Francisco, Calif., \$20; S.S. Peter and Paul Soc., San Francisco, Calif., \$25; New York City CWU, N. Y., \$250; John A. Suellentrop, Kans., \$1; Cath. State League of Texas, \$118.50; St. Theresa's Church, Carlyle, Ill., \$1.25; St. Joseph Benev. Soc. Inc., Brooklyn, N. Y., \$2; St. Clemens Sick Ben. Soc., Chicago, Ill., \$5; Rev. Paul Huber, Dela., \$5; Sr. Ann Vincent, Mo., \$1; Mrs. Mary Neubauer, N. Y., \$1; St. Boniface Soc., Stewart, Minn., \$2.55; Sundry Minor items, \$1.25; Total to and including February 17, 1950, \$5,772.45.

#### Christmas Collection

Previously reported: \$3,066.00; Mrs. Cath. Altemus, Pa., \$1; St. Aloysius Y. M. Soc., Allentown, Pa., \$10; Mrs. Aug. Lutz, N. Y., \$2; K. of St. George Br. No. 189, Altoona, Pa., \$1; K. of St. George Pittsburgh, Pa., \$10; C. Schumacher, Pa., \$2.50; Junior CWU of Brooklyn, N. Y., \$5; Rt. Rev. B. Stolte, Mo., \$10; Rev. J. Denner, Mo., \$10; Mrs. Marie Fellenz, Md., \$5; Rev. A. Westhoff, Mo., \$10; Waterbury, Conn., Branch CWU, \$5; St. Joseph's R. C. Benev. Soc., San Antonio, Texas, \$25; St. Martin's Benev. Soc., St. Louis, \$5; St. Joseph Soc., of High Hill, Texas, \$5; Rev. C. F. Moosmann, Pa., \$10; Chas. Gerhard, Pa., \$2; Mathias Weiden, N. Y., \$30; Egg Harbor Unit CWU N. J., \$10; Mrs. Noxon Toomey, Ill., \$5; Perpetual Help Br. No. 552, St. Louis, \$2; St. Mary's Cath. Club, Meriden, Conn., \$10; St. Ann's Soc., LaCoste, Tex., \$5; Christian Mothers Soc., St. Francis de Sales, St. Louis, \$10; Holy Name Soc., Easton, Pa., \$5; Rev. Jos. May, Pa., \$5; R. F. Reschke, N. Y., \$5; St. Ann Soc., Harper, Tex., \$2.50; Al. J. Benning, Wis., \$2; St. Monica Soc., Madison, Wisc., \$5; Sr. Holy Name Soc., Coplay, Pa., \$5; St. Henry Soc., Evansville, Ind., \$10; St. Mary's Aux. Soc., Comfrey, Minn., \$5; Rev. John Volz, Minn., \$5; Mrs. Mary Schuermann, Ill., \$100; John Mroshinski, Pa., \$2.50; K. of St. George Br. No. 72, Bethlehem, Pa., \$5; Maryland Branch CWU, \$10; Joseph Hartlieb, Mo., \$100; St. Francis de Sales Benev. Soc., Schenectady, N. Y., \$5; Rev. A. Gitter, Tex., \$2.50; Mrs. Robert Trost, Calif., \$5; Albert Schwimm, Wis., \$2; N. Y. Local Branch CCV of A, \$25; St. Boniface Soc., San Jose, Calif., \$10; M. L. Kuhl, Minn., \$15; Jos. Kaschmitter, Idaho, \$15; St. Joseph Soc., Menasha, Kans., \$5; Aloys Suren, Mo., \$2; Aug. Petry, Calif., \$10; John Williges, Calif., \$10; Jos. Kutz, Mo., \$3; St. Joseph's College, Phila., Pa., \$4; K. of America Br. No. 407, St. Louis, \$5; Alb. Dobie, Conn., \$5; St. Ann's Sod., St. Charles, Mo., \$11; Juliana Scheppers, Mo., \$1; Rev. John Ober-

derfer, C.Ss.R., N. Y., \$10; Theo. Dirksen, Ill., \$25; St. Ludwig's Holy Name Soc., Phila., Pa., \$5; Mrs. Robt. Asman, Conn., \$50; Rev. O. A. Baenke, SAC, Wis., \$2; John Eibeck, Pa., \$5; Rev. J. Daniel, Pa., \$5; St. George Church, Hermann, Mo., \$5; St. Joseph's Benev. Soc., Milwaukee, Wis., \$10; Allegheny Cty. Section CCV of A, Pa., \$5; K. of St. George Br. No. 186, Pottsville, Pa., \$3; St. Michael's Soc., Breckman, Minn., \$9.96; St. Ann's Soc., Fredericksburg, Tex., \$5; Holy Family Soc., Waterbury, Conn., \$5; St. John's Soc., Le-Centre, Minn., \$2; Rev. Damien Wewers, Ark., \$3; Our Lady of Good Counsel Miss. Soc., Springfield, Ill., \$10; Adolph Suess, Ill., \$1; Altar Soc., of Visitation Parish, Westphalia, Tex., \$10; Total to and including February 17, 1950, \$3,829.96.

#### Chaplains' Aid Fund

Previously reported: \$135.42; Penny collection St. Francis de Sales Benev. Soc., St. Louis, \$2.68; New York City Br. CWU, \$25; St. Louis Cty. District League, Mo., \$30.47; Total to and including February 17, 1950, \$193.57.

#### Expansion Fund

Previously reported: \$4,000.00; Rev. Jos. Steinhäuser, Wisc., for Life Membership, \$100; Total to and including February 17, 1950, \$4,100.00.

#### St. Elizabeth Settlement

Previously reported: \$13,464.77; Greater St. Louis Community Chest, \$2,417.00; From children attending, \$1,096.64; Total to and including February 17, 1950, \$16,978.41.

#### European Relief

Previously reported: \$4,436.11; Mrs. C. K. Costigan, Ohio, \$10; C. Schumacher, Pa., \$2.25; Sisters of St. Francis, Springfield, Ill., \$50; Chas. Gerhard, Pa., \$5; N. N., Kansas, \$400; Rev. John Volz, Minn., \$5; St. Louis and St. Louis County Dist. League, Mo., \$1; Boston Public Library, Mass., \$70; Joseph Kessler, Mo., \$10; C. T. Echele, Mo., \$1; Total to and including February 17, 1950, \$4,990.36.

#### Catholic Missions

Previously reported: \$6,607.62; Frk. Cannito, Mo., \$2; Dorothy Reger, Calif., \$5; Kansas Branch CWU, \$10; Dominican Sisters, N. Y., N. Y., \$10; New York City Br. CWU, \$5; Divine Savior Hospital, Portage, Wis., \$5; Rt. Rev. J. A. Vogelweid, Mo., \$80; Mrs. Anton Ganter, Wis., \$3; Sisters of the Order of St. Benedict, St. Joseph, Minn., \$12; Frieda Felder, Calif., \$20; New York Local Br. CCV of A, \$1; Franciscan Sisters, Chestnut Hill, Mass., \$6; Holy Angels Convent, Jonesboro, Ark., \$2; St. John's Hospital, Longview, Wash., \$2; Interest Income, \$6.25; Miss M. Buggle, Mo., \$10; St. Elizabeth Social Center, Rockford, Ill., \$8; Mrs. D. Koob, Can., \$3; Rev. J. A. Bick, Ind., \$1; Herbert Fey, Texas, \$1; St. Joseph's Sanatorium, St. Cloud, Minn., \$2; W. R. Ederer, Ill., \$10; Sisters of the Most Precious Blood, Hawk Point, Mo., \$3; M. H. Duffner, Mo., \$4; N. N. Mission Fund, \$47.50; School Sisters of Notre Dame, Teutopolis, Ill., \$2; Sisters of the Good Shepherd, Wickatunk, N. J., \$2; Carmelite Nuns, San Diego, Calif., \$10; Sisters of St. Francis, Springfield, Ill., \$110; Total to and including February 17, 1950, \$6,990.37.

#### Gifts in Kind

were received from the following men and organizations of men up to and including February 17, 1950.

WEARING APPAREL: Very Rev. Leo P. Henkel, Ill., (3 ctns. clothing)

MAGAZINES: Frank Jungbauer, Minn., (magazines)

MISCELLANEOUS: Very Rev. Leo P. Henkel, Ill., (patches, rags, etc.); Peter Clute, N. Y., (cancelled stamps, greeting cards)